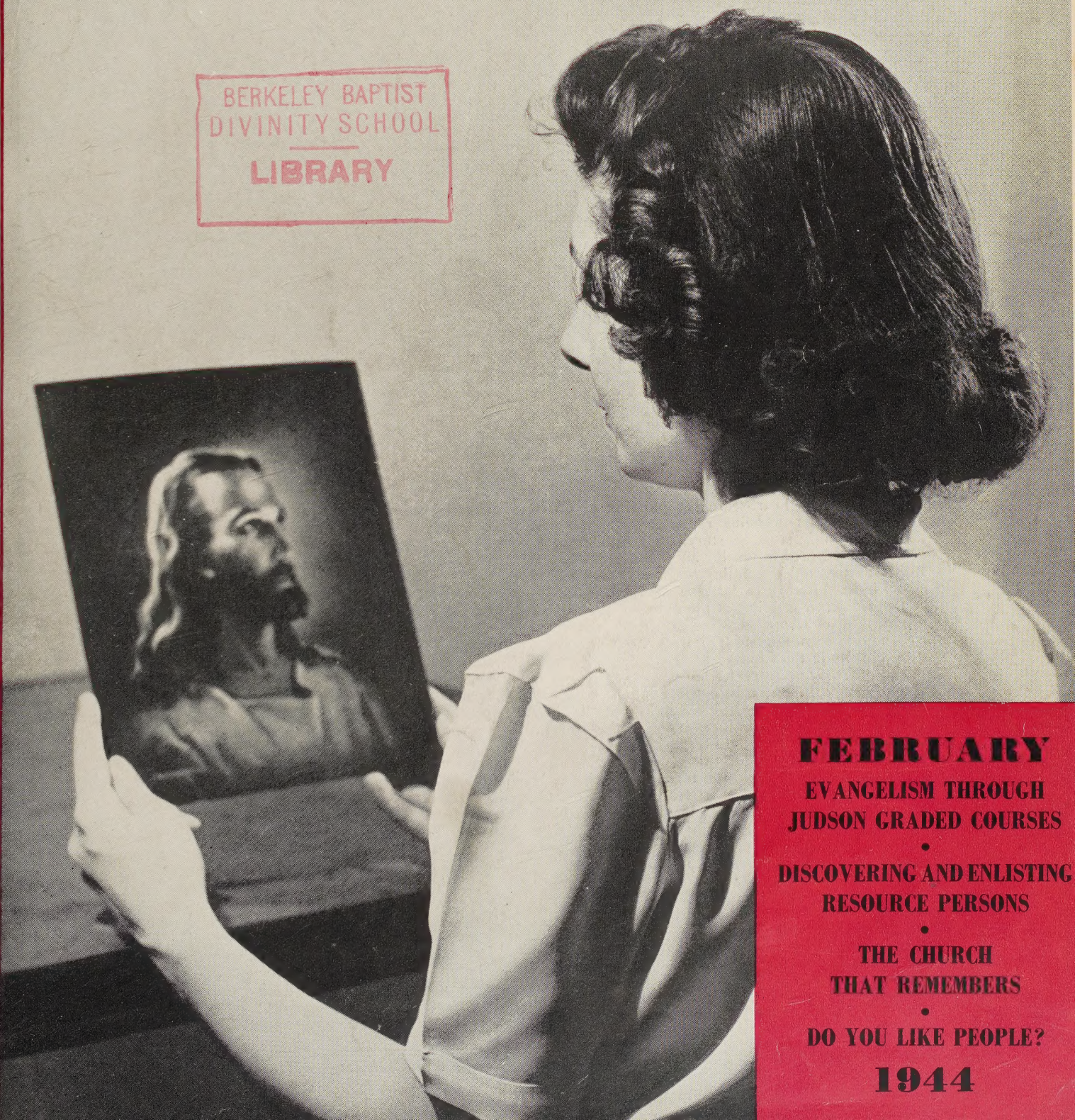
Baptist Leader

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY



FEBRUARY

EVANGELISM THROUGH JUDSON GRADED COURSES

•

DISCOVERING AND ENLISTING RESOURCE PERSONS

•

THE CHURCH THAT REMEMBERS

•

DO YOU LIKE PEOPLE?

1944

This is the first time this new painting of the Master has been reproduced

Christ in Gethsemane

Painted by
H. K. Shigeta

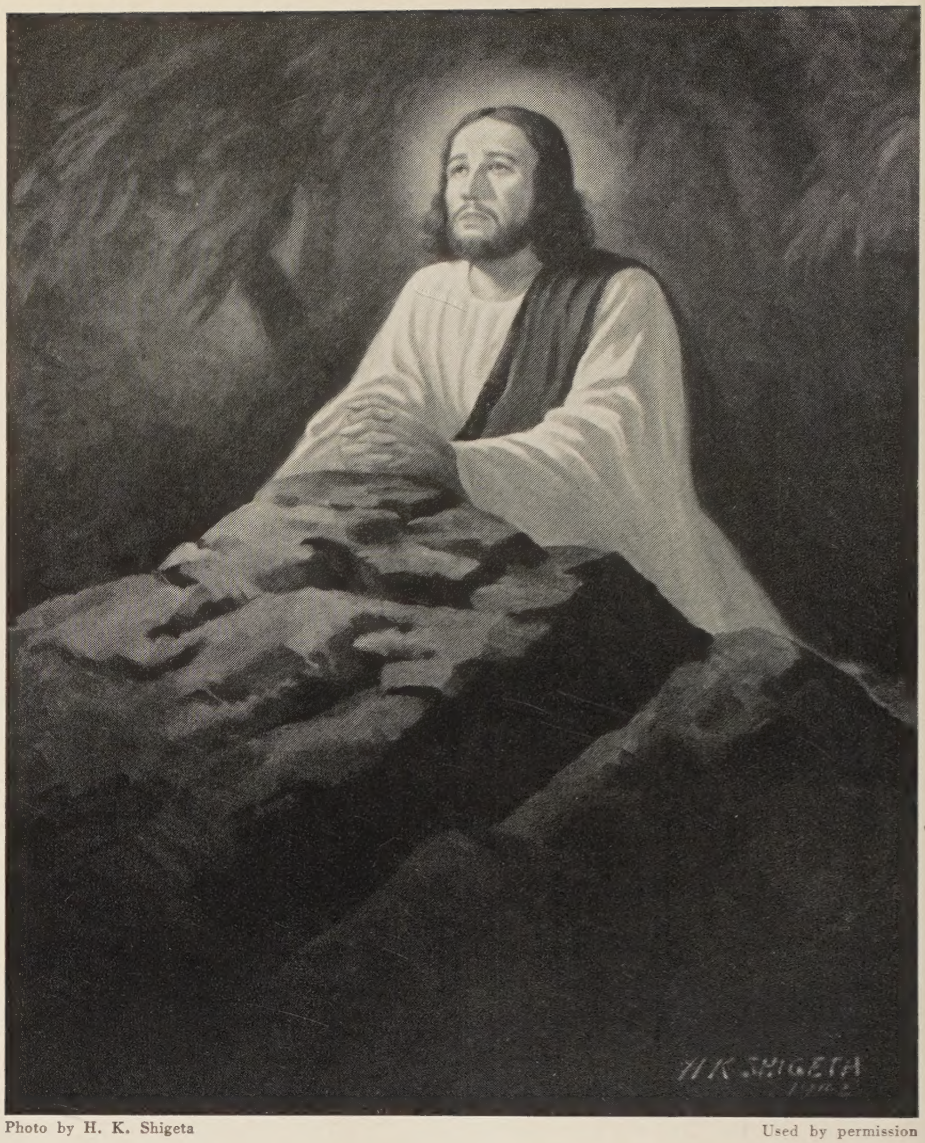


Photo by H. K. Shigeta

Used by permission

BEHIND this heart-searching painting of *Christ in Gethsemane*, now being reproduced for the first time, lies an interesting story for which BAPTIST LEADER is indebted to the Rev. Willis E. Elliott. Dr. Elliott first saw this painting when he preached recently in the Fourth Presbyterian Church of Chicago, at the afternoon meeting of the Japanese Church of Christ, most of whose members are Nisei (American citizens of Japanese ancestry) from the West Coast, now students in the Chicago area.

The artist, Mr. Harry K. Shigeta, was born near Tokyo, but came to this country when a lad of fourteen. He was then alone and poor, but by diligent study and hard work he has become one of the most prominent photographers in Chicago. Though his parents were first-generation Japanese Christians and he himself had turned to Christ early in life, he neglected Christian fellowship here until the outbreak of war between the land of his birth and the land of his choice. This conflict brought him to himself, and he became a member of the Japanese Church of Christ, befriended and supported by the Fourth Presbyterian Church, in whose proferred facilities he saw the openhanded symbol of a fellowship which transcends human distinctions and unites men of all races.

In appreciation, Mr. Shigeta in 1942 presented to the sponsoring church this painting to which he had devoted every leisure hour during a period of three months. It now hangs in the Middle Chapel of that church, an expression of his gratitude for what the church has done for him.

As an emblem of strength for quiet suffering and of trust in spite of circumstances and a dark veil, Gethsemane has had continuous meaning in Christian thought; and never more so than in this time of crisis and tragedy, when the call to sacrificial obedience is so clear. When this Japanese-American sought a fitting artistic expression of his gratitude to God for the kindnesses of his Caucasian-American brethren, it is not surprising, then, that his thoughts turned from the noise of war to that very different peace and triumph which Jesus won through his prayer in the Garden.

This artist has not represented Jesus as a Jew, nor yet as an American or a Japanese. The features, so strikingly portrayed, have a universal quality, and seem to say that the Son of Man is the Saviour to whom men of every race must look for salvation. The branches and the foliage of the trees, dimly seen in the darkness, form scores of angles which, by their conflict, suggest the strife and the confusion which are in the world. But the lines of the massive rock are strong and almost straight. So also are the lines formed by Jesus' arms and the folds of his robe. These lines all lead the eye to the face of Christ, the center of interest in the picture. That face is significant, not alone because of the light upon it and from it, but also because of its strength of character and its confident trust in God.

Baptist Leader Is Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street
Philadelphia 3, Pa.

LUTHER WESLEY SMITH, *Executive Secretary*

Editorial Staff

LEONARD R. JENKINS, Editorial Counselor
MARGARET M. CLEMENS, Children's Leader
STANLEY A. GILLET, Young People's Leader
MILES W. SMITH, Adult Leader
JOHN CALVIN SLEMP, Teachers' Materials

Baptist Leader

Vol. 5 FEBRUARY, 1944 No. 11

This Month

■ Evangelism is emphasized in several articles. Walter E. Woodbury, Secretary of Evangelism of The American Baptist Home Mission Society, writes on "Evangelism Through Church and Home." Lois Blankenship explains how "The New Northern Baptist Plan of Evangelism Among Children" is carried through. The educational angle is considered by Theron Chastain in "Building an Evangelistic School," and by Walter Bishop in "An Evangelistic School." In the Children's Leader, Margaret M. Clemens deals with "Evangelism Through Judson Keystone Graded Series."

■ "Putting Variety into the Young People's Program," has worried many leaders. Ruth Schroeder says it can be done with planning and foresight. She explains the details in her article.

■ Raymond MacKendree suggests that the answers to many questions about your students may be discovered by "Conducting a Question and Answer Clinic."

■ The importance of inspiring "Christian Confidence" in young people is stressed by Ruth Russell.

■ Making a simulated stained-glass window is an interesting activity for juniors. In "The Juniors Wanted a Stained-glass Window," Elizabeth S. Whitehouse tells how one junior group made such a record of their Old Testament study.

■ A project in interfaith fellowship is described by Olaf Hanson in "The Juniors Visit a Synagogue."

■ Using conversation helpfully with little children is an important skill for teachers to acquire. Practical help is to be found in "Guiding Beginners' Thoughts Through Conversation" by Esther Freivogel.

■ J. Melvin Prior unfolds recent plans and developments in "Recruiting for the Ministry."

CONTENTS

		PAGE
Special Articles		
Evangelism Through Church and Home	*Walter E. Woodbury*	6
Recruiting for the Ministry	*J. Melvin Prior*	8
Winning the Children for Christ		10
The New Northern Baptist Plan of Evangelism Among Children	*Lois Blankenship*	11
The Church That Remembers	*Kenneth L. Wilson*	12
Building an Evangelistic School	*Theron Chastain*	14
Church School Administration		
An Evangelistic School	*Walter Bishop*	17
Worship Suggestions for February	*Robert H. Eads*	18
Children's Leader		
Evangelism Through Judson Keystone Graded Courses	*Margaret M. Clemens*	19
Picture Page: Making a Hopi Indian Village		21
The Juniors Wanted a Stained-glass Window	*Elizabeth S. Whitehouse*	22
New Books for the Child's Religious Library		23
The Juniors Visit a Synagogue	*Olaf Hanson*	24
The Use of Pictures in the Nursery Class	*Bess V. Nester*	25
Guiding Beginners' Thoughts Through Conversation	*Esther Freivogel*	26
The Thing That Counts (Poem)	*Fred McWhorter*	27
Primary Worship Suggestions: Friends of Jesus at Work	*Mary Grace Martin*	28
Junior Worship Suggestions: Courage to Do Right	*Doris Clore Demaree*	30
Carrying on the Work of Jesus	*Elizabeth F. Tibbals*	32
Young People's Leader		
Putting Variety into the Young People's Program	*Ruth Schroeder*	34
Conducting a Question and Answer Clinic	*Raymond MacKendree*	36
The Pioneer Plan Works Here	*Mrs. J. P. Cooper*	37
Brotherhood Week		38
Discovering and Enlisting Resource Persons	*Johnnie M. Brooks* and *Paul W. Quillian*	39
Christian Confidence	*Ruth Russell*	40
A Newspaper by You	*Ruth I. Simon*	41
We Are the Youth	*Florence Glover*	42
Drama Festival	*Lucy Wetzel McMillin*	43
Games for Winter Parties	*Eleanor M. Marshall*	44
Try These Contests and Stunts	*Carmen Malone*	45
Adult Leader		
Do You Like People?	*Alvin J. Lee*	46
Winter Silhouette (Poem)	*Gilean Douglass*	47
That First Call	*Marian L. Cross*	47
Teachers' Materials		
International Sunday School Lessons:		
February 6. Jesus Feeds the Multitudes		48
February 13. Jesus on the Mountain and in the Valley		52
February 20. Jesus Teaches True Greatness		56
February 27. Jesus Presents Himself as the Messiah		60
New Books		64

Entered at the Philadelphia post office as second-class matter March 1, 1939, under the act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Prices: Five or more copies to one address, 11 cents per copy (33 cents a quarter); single subscription, $1.50 a year; 15 cents a copy.

Address editorial correspondence to the Editorial Department, business correspondence to the Business Manager, Branch houses and stores: 352 South Spring St., Los Angeles 13, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago 1, Ill.; 1017 Grand Ave., Kansas City, Mo.

Copyright, 1944, by The Judson Press—Printed in U.S.A.

On New York's Only Private Park

The Parkside overlooks beautiful Gramercy Park, famed for generations as the only private park in New York... a landscaped beauty spot in the heart of New York.

Seventeen floors flooded with sunlight, two solariums and roof terraces. Smart, comfortable rooms; the utmost in modern appointments. Daily from $2.25, special weekly rates.

Celebrated for Restaurant Cuisine

The Parkside

18 Gramercy Park South
New York City
Under Knott Management

Have You Sent for Your Copy of the New 1944 Catalog of the Publication Society? If not, write today to the nearest house

Will You Be a "Spiritual Mother" To a Soldier Boy?

Will *you* help a soldier, sailor, marine, coast guardsman, seabee, a Wac, a Wave or Spar to have a personal copy of the New Testament—to give them that spiritual aid and comfort they so sorely need as they face the perils of war far away from home?

You CAN DO THIS. You can, through the American Bible Society, distribute the Holy Bible to our armed forces, and to distressed and war-weary people everywhere.

HELP this great work *today* by a direct gift or through an American Bible Society Annuity Agreement, a Plan which *assures* you an income as long as you live. At the same time you share in the work of distributing the Bible wherever it is needed. Investigate this Plan at once!

AN INCOME ASSURED

URGENT! MAIL THIS COUPON TODAY!

American Bible Society,
Bible House, New York 22, N.Y.

☐ Please send me, without obligation, your booklet BL 23 entitled "A Gift That Lives."
☐ I enclose $..... to provide Testaments for our boys.

Name.....
Denomination.....
Address.....
City..... *State*.....

OF INTEREST TO BAPTISTS

■ A new publicity program for Protestant missions to reach the general public rather than active church members only is presented by the Home Missions Council of North America in a manual entitled, "The Why and How of Mission Publicity." The study advocates combining the financial resources of the denominations in order to (1) Launch a general mission magazine printed and staffed by standards comparable with good popular magazines; (2) avoid overlapping of pamphlets and study materials; and (3) prepare the material for popular magazines, production of radio programs with dramatic continuity and variety and the preparation of movie shorts suitable for showing in commercial theaters.

■ Representatives of the youth departments of several Protestant denominations have been appointed to serve with members of the Girl Scout National Board of Directors on the new Girl Scout Protestant Advisory Committee, Mrs. Ralph G. Wright of New Brunswick, N. J., chairman of the Girl Scout National Executive Committee, announced. She added that the appointment of this committee is part of the organization's policy of working in close co-operation with all religions.

The Protestant advisory groups will help the churches and the Girl Scouts work together in bringing scouting to more of the girls who ask for it in all parts of the country. Baptist members of the committee include Miss Elsie Kappen of New York, Secretary of Missionary Education of the Baptist Youth Fellowship and Miss Pearl Rosser of Philadelphia, Pa., Director of Children's Work of The American Baptist Publication Society.

■ The war has caused a change in the type of sermons preached in evangelical churches throughout Germany during the past few years, and emphasis is now being placed on Scriptural texts with a bearing on everyday problems, according to an article in the German Evangelical Church Bulletin. Written by Professor Wolfgang Trilhaas of the University at Erlangen, the article entitled "Protestant Sermons of Today," points out that preaching in the Evangelical Church is more and more centering around the Bible, with Sunday texts and lessons chosen for their bearing on current wartime conditions and needs.

■ Over three hundred persons attended the prayer meeting at the Calvary Baptist Church, Washington, D. C., for the first in a series of similar meetings entitled, "Living with the Psalms." The minister is the Rev. Clarence W. Cranford.

■ Because of legal obstacles, there appears to be little possibility of carrying on missionary work in Russia after the war, Paul B. Anderson. International Y.M.C.A. official and authority on Russia, told the Board of Missions and Church Extension of the Methodist Church at its annual session in Buck Hill Falls, Pa.

"There seems to be little chance of carrying on Christian missionary work in postwar Russia, at least in its generally accepted form," he said, "because under the law, the only permissible occupation of a religious worker is conducting a service of worship, and all services of worship must be carried on by citizens of the Soviet Union."

While there is freedom for religious worship as well as for antireligious meetings, there is no freedom for religious propaganda in Russia, Mr. Anderson pointed out adding: "Religious societies cannot establish mutual-aid funds, cannot use properties for other than religious purposes, cannot have special meetings for prayers, cannot have classes, cannot have playgrounds, libraries, reading rooms, women's organizations, Sunday schools, medical aid, mutual help organizations or co-operatives."

■ Over a thousand Congregational church school children in England and the United States are now "pen pals." Congregational church school teachers in the two countries have encouraged the correspondence as a means of cementing international friendship. Co-operating in the project is the Congregational-Christian Committee on War Victims and Services, through which the young correspondents are introduced to each other.

For the fourth consecutive year, children of approximately 2,500 Congregational-Christian church schools in this country will raise a Christmas fund for overseas children. The money will be used to provide milk, clothing, and wherever possible, simple Christmas parties for children in England, China and refugee camps in Switzerland.

■ Evacuated West Coast Japanese American pastors are being assigned to interdenominational service in resettlement areas in an attempt to integrate Japanese-American Christians in Caucasian churches. Dr. Mark A. Dawber, Secretary of the Home Missions Council, said in New York that twelve ministers are already at work in Chicago, Detroit, Cleveland, Cincinnati and St. Louis in interdenominational church membership programs. In accordance with an agreement reached by major denominations, no segregated Japanese churches are being established for relocated Japanese-Americans, he said.

OF INTEREST TO BAPTISTS

■ February 6 has been designated as Baptist World Alliance Sunday. On this day, every Baptist pastor will have the opportunity to preach a sermon on religious liberty. This is the suggestion made by the Joint Conference Committee on Public Relations, representing the Northern, Southern and National Baptist conventions. It certainly is a timely suggestion, especially for Baptists, who have made such a distinctive contribution to religious liberty since the very beginning of our nation.

■ The Detroit Council of Churches has organized a new youth guidance commission to help combat juvenile delinquency and to meet special wartime youth needs, it was announced in Detroit by the Rev. Thoburn T. Brumbagh, executive secretary of the Council. General objectives agreed upon at the initial meeting of the commission call for a study of youth programs in Detroit and other cities, and widespread publicity in the churches of successful methods and programs of youth direction; sponsorship of experimental programs in certain areas and churches, including the assignment of members to lead youth groups; and the encouragement of Boy Scout and similar organizations. It is also planned to establish training classes and institutes for youth leaders.

■ Dr. Frank C. Laubach, counselor and special representative of the Committee on World Literacy of the Foreign Missions Conference of North America, has left New York for Kingston, Jamaica, where for the first time, he will employ a phonetic literacy chart to teach English to adult illiterates in that country. Dr. Laubach's Jamaican project will add English to the list of some two hundred languages now being taught through a simplified phonetic system he has worked out during the past thirty years. Dr. Laubach's trip to Jamaica is the first stop in a seven-month tour of seventeen countries of the West Indies, Central and South America to confer with mission leaders and educators in the interests of adult literacy.

■ The Swedish people are solidly behind their government in efforts to help the persecuted Jews of Denmark, Pastor Olle Nystedt, well-known Swedish clergyman and author, told a church gathering in Stockholm at which prayers were offered for the victims. Declaring that "everyone having the slightest feeling for humanity must be aroused by the impieties which are taking place," Pastor Nystedt added: "We hail with gratitude our government's action in offering refuge to all Danish Jews."

GOWNS of Lasting Beauty

Write for FREE Choir Gown Style Book C18, Pulpit Apparel Style Book CP68, Budget Payment Plan 118.

E·R·MOORE Company

932 Dakin St., Chicago 13, Ill. 425 Fifth Ave., New York 16, N.Y.

GOWNS for PULPIT and CHOIR

THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500 schools, colleges, churches and seminaries.
Write for catalog.

Mc. CARTHY & SIMON INC.
Established 1912
7-9 WEST 36TH ST. NEW YORK, N.Y.

Choir Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1164 South 4th St., Greenville, Ill.

BUSY PASTORS can't do without it!
KEY LAYMEN will not wish to . . .
NORTHERN BAPTIST CONVENTION
YEAR BOOK
1943 EDITION NOW READY

With no convention held this year, the YEAR BOOK is more essential than ever before!

It Answers Many Questions:

What are the status and activities of our various denominational Societies, Councils, Committees, and Boards?
Are they functioning satisfactorily?
What has been accomplished? — Whither the trend?
Who are the officers and members of the Boards?
What important actions are before us?

It Gives Also:

The complete setup of state conventions; officers; place and time of meetings; associations, etc. Data about city mission societies; complete directory of pastors and churches; other Baptist bodies; foreign-speaking groups; Baptist world statistics; and countless other features.

SEND FOR YOUR COPY TODAY! PRICE ONLY $1.25 POSTPAID

The American Baptist Publication Society
ORDER FROM NEAREST HOUSE

MONEY FOR YOUR TREASURY

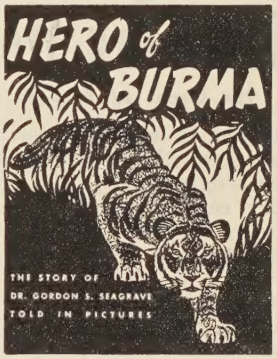
Over 2,000,000
SUN FLOWER DISHCLOTHS
were sold in 1942 by Ladies' Aids, Young People's Groups, Sunday Schools, etc. An easy, pleasant way to raise funds for your treasury or for the purchase of
U. S. WAR BONDS
Sample Free to Chapter Official
SANGAMON MILLS
Est. 1915 Cohoes, N. Y.

INDIVIDUAL
COMMUNION SETS
IN
GENUINE WALNUT
OR
SILVER PLATE
WRITE FOR CIRCULAR

THE JUDSON PRESS
Philadelphia Chicago Los Angeles

Timely!
Thrilling!

Picture-strip Story of the famous Waste-Basket Surgeon



NOW READY

This unique picture-strip story of Dr. Gordon S. Seagrave, the renowned medical missionary to Burma who is now a Lieutenant Colonel in General Stillwell's army, records the adventures of the popular waste-basket surgeon and builder of hospitals in a dramatic, visual way that interests young and old. It was created by Kenneth L. Wilson, and it points out the deep spiritual lessons that grow out of the doctor's exciting ministry in the "land of mystery." Paper-bound, varnished covers. ONLY 40¢

The American Baptist Publication Society
ORDER FROM NEAREST HOUSE

These Things Will LAST

By STACY R. WARBURTON

Dr. Warburton, professor of Christian Missions at Berkeley Baptist Divinity School, analyzes the basic permanent elements in the world mission of Christianity. In the present chaos he sees a challenge to bring all of the forces of Christianity to bear upon the world in order to make the gospel known to all men. You will find it an inspiring book for today.

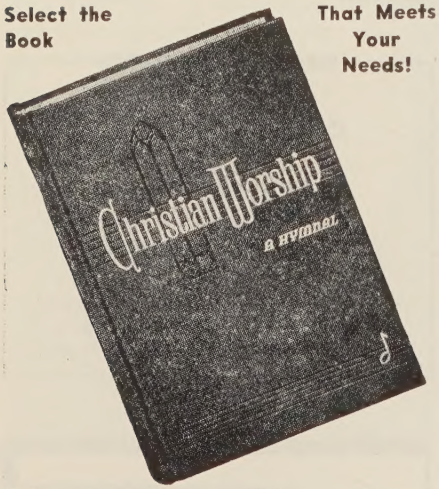
Just Published—Order Now!

Cloth, $1.25 Paper, 75c

THE AMERICAN BAPTIST PUBLICATION SOCIETY
The Judson Press
1701-1703 Chestnut Street, Philadelphia 3, Pa.
OR NEAREST BRANCH

GLORY TO GOD in the Highest!

Select the Book That Meets Your Needs!



Christian Worship

The Great All-Purpose Hymnal

THE angels sang at Jesus' birth, and ever since the Christian church has been singing. . . . The right Hymnbooks can do much to magnify *your* worship service. . . . Here is a recommended list.

The test of a hymnal is its public acceptance. . . . *Christian Worship*—still "new"—has already sold out several editions! Appealing to look at . . . comprehensive in scope . . . "Singable" from cover to cover. It is the true all-purpose hymnal.

It contains 556 beloved hymns and gospel songs for every type of worship, responsive readings, etc. The book is beautifully bound.

$1.00 in quantities; $1.25 singly

Order Examination Copy with return privilege

New Baptist Hymnal

This hymnal joins the old, stately hymns of the church and well-favored tunes with a fine selection of modern gospel hymns, glorias, and responses. All other needs of a worship service are faithfully met.

Cloth, $67.50 per hundred, 85c singly

The Baptist Hymnal

The standard hymnal for Baptist churches for many years; and still in great demand. Durably bound.

Cloth, $75.00 per hundred; 85c singly

Hymns for Creative Living

This Youth Hymnal has proved unusually popular. It can be used effectively also for church school and prayer meeting. A wide variety of hymns, grouped topically.

Cloth, $40.00 per hundred; 30c singly

Living Hymns

Suited to the various departments of the church school. Contains 128 pages of favorite gospel songs, with opening and closing exercises; responsive readings.

Cloth, $30.00 per hundred; 35c singly
Manila, $20.00 per hundred; 25c singly

Select Songs of Praise

For the church school or general use. Contains 160 great hymns, many not found elsewhere. Popular size and price.

Cloth, $40.00 per hundred; 50c singly
Manila, $25.00 per hundred; 30c singly

THE AMERICAN BAPTIST PUBLICATION SOCIETY

Order from Nearest House

OF INTEREST TO BAPTISTS

■ European Christian youths are meeting in secret assemblies to discuss and plan postwar international co-operation, Edwin H. Espey, national secretary of the Student Youth Movement of the Y.M.C.A., declared in Chicago in addressing a University of Chicago convocation. Asserting that young Christian Europeans are courageously defying anti-Christian political movements, Espey told his audience that "literally thousands of brilliant and devoted Christian youths in Europe are facing the concentration camp for their ideals."

■ Announcement that the Soviet Government has set up a new council to deal exclusively with Orthodox Church affairs is arousing speculation among Orthodox followers in New York as to what relation it will have with the Permanent Commission on Cults established in Moscow in 1931. The Orthodox council, it is believed, may not be a separate body but only a new department of the old commission. The Commission on Cults is charged with the supervision of "the proper relation in life of the policies of the party and government in the sphere of applying the laws regarding cults." The council issues no decrees, but functions merely in an executive capacity, carrying out government decrees affecting the churches.

■ The first reception and orientation center for conscientious objectors has been set up under Quaker auspices, at Civilian Public Service Camp No. 46 in Big Flats with the approval of Selective Service. Those who elect to go to the center will come from territory bounded in the east by Indiana and in the south by Maryland. They are expected to be received at the rate of about fifty per month. New assignees from outside that area will receive their introductory training in regular Quaker camps. After the orientation period, the conscientious objectors will be assigned to one of several camps or to special service projects.

■ The Lord's Day League of New England has issued a protest signed by William M. Macnair, president, against the playing of college football games on Sunday. Declaring that "the innovation of playing college football games on Sunday is disturbing to many people," the statement says, "Sports promoters and profit-mongers have done much to change the conduct of people on this sacred day." Announcing church support the statement continues: "This statement was read to the Congregational ministers meeting in Boston and was unanimously approved. It was also approved by the executive committee of the Baptist ministers' meeting.

■ The Service Board for Religious Objectors in Washington, D. C., reports that Senator Elmer Thomas (D. Okla.) has indicated he will introduce legislation to allow C.P.S. men to be trained for relief work and sent abroad. The proposal was said to be partly due to a cable from the Surgeon General of China who urgently requested additional personnel for the medical services being carried on in China by the Friends' Ambulance Unit.

The measure was submitted to the Senate in the form of an amendment that Senator Thomas may later add to the pending Deficiency Appropriation Bill. It provides that nothing in this Appropriation Act or the last one (which contained the amendment ending C.P.S. units and foreign service) "shall be construed to prevent or to interfere with instruction, education, training, transportation, or service of class IV-E conscientious objectors within or without the United States (when such work is) conducted and paid for by a religious or philanthropic agency for the purpose of carrying out relief operations."

■ The Christian Commission for Camp and Defense Communities desires more chaplains in factories. A resolution adopted by the commission recommends that civilian chaplains, serving under interdenominational auspices, provide a religious ministry to industrial personnel with the approval of labor and management. The commission voted to survey the possibilities of providing special training for industrial chaplains and recommended that wherever possible the project be jointly financial and supervised by church, management and labor.

■ Arkansas Baptists believe that moral obligations still prevail after a court has declared a debt legally closed. They voted to "make good" on an unpaid two-thirds of a million dollar indebtedness settled by court action at thirty-five cents on the dollar in the depression year of 1936. The Arkansas Baptist State Convention has instructed its executive board to "undertake to make contributions from time to time" to those creditors who suffered financial losses in 1936 when the Convention settled its then existing indebtedness on a compromise basis. The unusual action was voted by the Convention of 1214 assembled messengers and visitors. Passage followed three hours of discussion.

■ Commissioner Edward J. Parker, former national commander of the Salvation Army, retired from active service on December 31. From point of service, Commissioner Parker, at seventy-four is the oldest officer in the Salvation Army having served a total of fifty-eight years.

OF INTEREST TO BAPTISTS

■ A proposal to reduce the time necessary for preparation of candidates for the ministry, in order that they might fit into the Navy's program for preordination training in seminaries under church auspices, was unanimously rejected in Cleveland, Ohio, by the House of Bishops of the Protestant Episcopal Church.

■ A joint church school class representing two Jewish synagogues in Asheville, N. C., has voted to contribute its entire collections for three months for tuberculosis work among the Negroes of Asheville.

■ The Utah State Agricultural College is holding regular weekly devotional services on the school campus. Services include readings from the Bible and other items of a religious nature along with appropriate music.

CONGRATULATIONS TO

■ **The First Baptist Church of Philadelphia, Pa.,** on the observance of its 245th anniversary. Dr. Ivan Murray Rose, the minister, reviewed the history of the church along with the secular and political history of the nation, and hailed the work of the early church fathers.

■ **The First Baptist Church of Nyack, New York,** on the observance of its ninetieth anniversary. Rev. Glen G. Vought is the minister.

■ **The Baptist Church of Brush Prairie, Wash.,** on the observance of its 80th anniversary, Marvel Chapman, minister.

■ **The First Baptist Church of Chehalis, Wash.,** on its sixtieth birthday. The minister is Rev. C. M. Strong.

■ **The First Baptist Church of Deadwood, S. Dak.,** the oldest Baptist church in the Black Hills, on its 55th anniversary. The minister is the Rev. O. Sivertsen.

■ **The First Baptist Church of New Hampton, Iowa,** Rev. L. W. Verts, minister, on its 50th anniversary.

■ **Huntington Baptist Church of Huntington, N. Y.,** on its diamond anniversary. The minister is Rev. William P. Haug.

■ **The First Baptist Church of Glasgow, Mont.,** on the burning of the mortgage. Rev. Henry F. Widen is the minister.

Blessed are the peacemakers

Our fondest hopes, after the war is won, are for a just and durable peace. To realize these dreams, Christianity's part in this peace must be planned and set in motion in advance. Make it the subject of prayer in your church and Sunday school. Emphasize it in your teaching. Strive to reach more people for Christ than ever before.

Church and publishing house have a oneness of purpose. We look to you for your cooperation—through your purchases of teaching materials and through your spiritual support. In return, we provide the printed helps that are especially prepared—as no one else can prepare them—to assist you in your particular teaching task.

Don't let any consideration deprive you of the joy of sharing in our joint responsibility. Only Christian teaching can win the peace!

YOU NEED YOUR PUBLISHING HOUSE — PROGRESS through COOPERATION — YOUR PUBLISHING HOUSE NEEDS YOU

This is a cooperative message from THIRTY OFFICIAL CHURCH PUBLISHING HOUSES in the interest of all-out Christian teaching

Write to Official Protestant Publishers Group, P.O. Box 67, Chicago 90, Illinois, for a copy of the free booklet, "Progress through Cooperation."

TOPIC, the Quarterly for Young People...

Order one for every member...

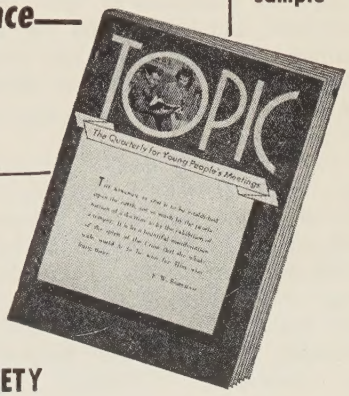
Puts pep into the discussion...

Increases interest and attendance—

Costs only 10 cents a copy.

(In quantities of ten or more)

If you have not seen it, send for a sample



A GOOD IDEA . . .

Some young people's societies that use TOPIC send copies of each quarterly issue to their members in the armed forces, thus providing appropriate spiritual food for those away from home and enabling them to follow the weekly discussions.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

Evangelism through

CHALLENGING MESSAG

Secretary of Evangeli

In Wartime America the Church Must Go to the People

YEARS ago, before the great Northwest opened up, our Baptist "Gospel Boats" used to take the message of Jesus to the people along Puget Sound who could not get to any church. These colporters, in their effort to take the gospel *to* the people, demonstrated their evangelistic "know how." Because you and I—and indeed, *every* Christian—have both ability and great responsibility to be evangelists, we may do well to recapture the spirit of these colporters and try their methods of winning others to Christ. You need not travel any distance to reach your field, for the America that is just outside your front door, and at your back door, is almost as untouched by the Christian message as were those people along Puget Sound. Wartime America, with its millions on the move, its blue-star and gold-star homes, its thousands of little children left alone, and its juveniles who are all confused in their ideas and attitudes, challenges us to share with them our Christianity *now* if it means anything at all to us.

Oh, you say it means everything to you—it's what we're fighting for? Then if you believe that, why not extend its influence and saving power on the home front, where Americans need Christ more than ever before in their history? If you believe that, then you must take seriously your individual responsibility to Christianize "Christian" America. And why is it so urgent that we do our part now in promoting an active, dynamic program of evangelism? There are several reasons.

Wandering Without a Shepherd

The present war emergency has caused an almost violent upheaval of the populations of the cities, towns, and even rural areas. Hundreds of thousands of civilians, as well as members of the armed forces, are on the move. As a result, large and rapidly increasing numbers of homeless church members are to be found in many American communities. The very existence of this unsettled multitude presents to Christians a divine imperative. We must help them to escape the inevitable deterioration in character and faith which results from the loss of vital fellowship with other Christians and no feeling of responsibility for the work of Christ's Kingdom. And yet, aware as we are of this challenge, many of us have not extended Christian friendliness by inviting our war-worker neighbors to attend our church services. We have not even met them! Just as early Christianity was spread by those who traveled about the Roman Empire, so America can experience a glorious, nation-wide spiritual awakening if these moving millions are brought to know our Christ and made to feel at home in our churches. We can win them—if we will! Records on our Home Visitation Evangelism program show that in the past two years, eight out of every ten interviews have borne results. Eight out of ten strangers who may attend your church mean eight more prospective church school pupils, teachers, or young people's leaders—eight more Christians, living and working for Him!

There is no difficult technique demanded for such evangelism. Just Christian neighborliness—and a desire to share the great blessings of your church home with others. That is the first step. But, you ask, what sort of effective approach can I make to strangers? Visit others in the spirit of Christ, perhaps with a free copy of *The Secret Place*, or with a word of prayer to help them sense God's presence in their new home, or with the suggestion for enrollment of shut-ins in the Church School Extension Department. By these simple means they will sense helpfulness and real value in your fellowship. Be responsible for those newcomers in your neighborhood and then co-operate with your church program for visiting and making friends with those in other sections of your community. And, by the way, if your church doesn't have such a program, see that it starts work on one! Jesus must have been thinking about newcomers like these in your neighborhood, when he said, "I was a stranger, and ye took

(Please turn to page 9)

CHURCH AND HOME

y WALTER E. WOODBURY
or The A. B. H. M. S.

The Christian Home Wins Its Children to Christ

LIFE can bring to a Christian parent no greater joy or deeper satisfaction than the knowledge that he has helped his own child to a lively sense of the reality of God in his life, to an early decision to follow Christ, and to frequently wholehearted reaffirmations of this vow during the rapidly expanding years of adolescence.

"Parents probably do more to make or mar the character of their children before they are eighteen months old than they ever can do afterward," recently stated a lecturer on infant psychology at Yale. It is certain that babies have significant spiritual experiences. They absorb and learn from the atmosphere by which they are surrounded. Closed eyes and softly spoken words over a crib, reverently bowed heads at the table while the baby in the high chair gradually senses the unseen Presence of the eternal God, daily lives harmonized with Christian ideals are potent factors in the development of spiritual sensitivity. Without such sensitivity it is not easy to feel the nearness of God in adult life, even though one comes to be a real believer in Christ.

Spiritual Development Begins Early

The mother who is waiting until her child is three or four years old before she begins his Christian training, waits fully three or four years too long. Most of us, long before we were four years old, formed definite attitudes that have affected our entire lives. A parent's enthusiasm for Christ and the church, or the lack of it, his loyal or his inconsistent Christian living, writes itself almost indelibly on the mind of his young child. How important it is, therefore, for parents to be careful of their religious life and practices during the infancy of their children.

When a child is old enough to go to church school, the home should co-operate closely with the church. Parents will want to read carefully all the suggestions in materials given the child as well as those sent directly to them. The one hour a week given to the church school is such a small part of the child's time that God and religion are bound to seem comparatively unimportant appendages to life instead of a vital and integral part thereof, unless the home carefully magnifies the teachings received during that brief period. This is easily done by treating materials brought back from church with the importance that they deserve, by augmenting church school training with a daily Bible-story time, with grace at table and with morning and bedtime prayer. Small children love to hear the same stories told over and over. Very early in life they will listen to the reading of Bible storybooks and delight to retell the stories themselves. The reality of God in our lives breathes through these Bible stories. Children whose minds are filled with such stories find it easy and natural to feel the presence of God in their lives. The memorizing of certain great psalms at the table will provide as happy and interesting a family game as can easily be devised. It is good for young and old, and it makes God's word important to the mind of the child as could no number of pious tributes to the Bible.

The value of having the Bible and devotional material like *The Secret Place* on the breakfast table and in daily use can hardly be exaggerated. If the Bible is read regularly by Father and Mother, and prayer offered whether the entire family is present or not, other members of the group will be reminded by the Bible on the table that God is in the home and is ready to speak to those who will listen. This practice does not require much time. Two or three minutes a day spent in reverent recognition of God give a sense of his presence throughout the day.

When Advice Is Effective

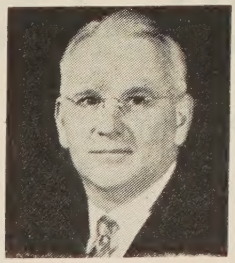
The minds of children are logically keen. Parents and grandparents may combine to advise young America today to go to church. But if their lives show that they do not count it of real importance, what they say will not be heeded. If the children are sent off to church while parents do something else, they

(Please turn to page 15)

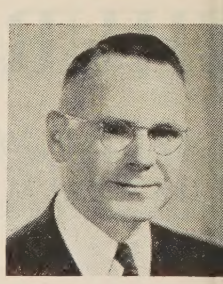
J. MELVIN PRIOR
Chairman

LEWIS M. HALE
"Thrilled"

PAUL LEE STURGES
"Green light"



C. GORDON BROWNVILLE
"The key"



PAUL JUDSON MORRIS
"Greatly needed"

Recruiting FOR THE *MINISTRY*

By J. MELVIN PRIOR

AN ENTHUSIASTIC RESPONSE from our Northern Baptist ministers has greeted the announcement of The Board of Education that a committee on Recruiting for the Ministry has been appointed. Dr. Hillyer H. Straton of the First Church of Detroit wrote: "The very future of Christianity depends upon attracting young men and women who will give themselves to full-time Christian service. Our finest youth must be dedicated to the service of God. I heartily concur in the movement to present the needs of the Christian ministry to the youth of our churches; and may God lay upon their hearts the call to serve him."

Alarmed at the threat of a serious shortage of well-educated ministers, missionaries and educators, The Board of Education established this committee, led by a member of the Executive Committee. The chairman, Rev. J. Melvin Prior, pastor of the Central Baptist Church of Hartford, Conn., and the able committee members have been at work since May. The need for serious effort in this field cannot be doubted in the light of statements of several of our leading pastors. Dr. Lewis M. Hale of First Church, Wichita, Kans., wrote: "Nothing of recent date has thrilled me more than the knowledge that our Education Board is sponsoring a crusade for the enlistment of our Baptist youth in the business of the kingdom of God. The future of our churches and of humanity is dependent upon it. Our colleges, seminaries and universities should be filled with our finest young men and women training for Christian leadership." In the same spirit, Rev. Paul L. Sturges of First Baptist Church, Redlands, Calif., wrote: "Such a program is long overdue; it should be given the 'green light.' For years, industry has searched colleges and universities for the finest leadership. Why not the churches? Daily the problem becomes more critical in our denomination. As a result of our present-day shortage of ministers, the pulpits of some of our churches are being taken by men of questionable ability, attitude and training. If this trend is not stopped or offset by our securing the leadership of the most gifted young men in our Baptist churches, with Baptist background and spirit, our denomination will not only fail to meet the demands of a new day, but will lose its place as a major communion."

The committee has formulated a "double-barreled" program of immediate and long-range goals. It is calling on pastors to challenge the ablest of our young men to consider the call of the ministry. They are requested to watch for outstanding potential candidates and to guide them in their choice of callings. Instructions concerning the technique involved in obtaining permission from Selective Service to continue their studies are being distributed in a fine pamphlet published for the committee by the Interseminary Movement. They may be obtained free of charge. Dr. C. Gordon Brownville, of Tremont Temple, Boston, has responded to the call in these words: "I am happy that The Board of Education is moving in this direction, and will be glad to do all in my power to present the matter to my young people and those with whom I come in contact. I believe that the committee can be of great service to the cause of Christ and our denomination. Postwar planning will not be effective if the church's evangelism and the message of the Bible are not a vital part thereof. We all recognize that the ministry is the key to the situation, and we must insist not only on the best of education, but a real evidence of the Spirit's call to this divine task."

The long-range program is concerned with the quality of our Christian leaders more than the quantity. No amount of effort and sacrifice in preparation is too great for the kingdom of God. Dr. Paul Judson Morris, Executive Secretary of Ohio, wrote recently: "Never has there been a time when we were so greatly in need of men of thorough academic training and of balanced judgment, who cannot be swept off their feet by propaganda and prejudice, who have with all a Christ-centered message and leadership. With the loss to our churches of so many of our superior young pastors who have gone as Army and Navy chaplains, it is increasingly difficult to find men of adequate training and Christian leadership to man the churches. If our churches and Christian colleges and mission fields are to have leadership in the days ahead, careful thought must be given now to the enlistment and the thorough training of the finest Christian youth our churches can produce."

A thrilling challenge to the churches to face the clear facts has come from the editor of the *Christian Herald*, Dr. Frank S. Mead: "It seems to me that the question is no longer whether or not the church can get along without thoroughly trained ministers, missionaries and religious educators; rather it is a question of whether or not the church can hold a place of respect in the community and in the minds of modern Americans with an uneducated leadership. The proportion of college-

"Our finest youth must be dedicated to the service of God."

—HILLYER H. STRATON

trained people in the pews is consistently increasing; such minds simply cannot be held in allegiance to the church by uninformed or unintelligent leaders. This situation will be even more noticeable after the war, when college education will certainly be made more available to the youth of our land. I can imagine nothing more important, in preparation for this situation, than the appointment of the Northern Baptist Convention's Committee on Recruiting for the Ministry. With the demands of the war bleeding colleges white, with theological students being diverted from their studies to other work, and with the whole mind-set of American youth being poisoned by the psychology of the war, it is of paramount importance that plans be laid and put into execution before the war ends for the provision of an educated ministry. Too long we have been satisfied to take anyone into the ministry; it is time now that we recruited and trained the best."

Future plans and suggestions include: Life Service Sunday in Northern Baptist Churches; presenting the challenge of Christ to youth assemblies and rallies; church dinners in local churches to which laymen will bring promising young men to hear a nationally known minister present the needs and opportunities of the ministry; the publication of a brochure on the ministry; the use of College Christian Emphasis Weeks in Baptist academies and schools to present the issue; and several other projects of similar design.

The committee is composed of Rev. J. Melvin Prior; President E. C. Herrick, Andover-Newton Theological School, Newton Centre, Mass.; President A. B. Martin, Ottawa University, Kans.; President Joseph C. Robbins, Northern Baptist Convention; President C. W. Koller, Northern Baptist Seminary, Chicago; Mr. W. C. Coleman, Wichita, Kans.; Dr. Oscar C. Johnson, Third Baptist Church, St. Louis, Mo.; Dr. Roy C. Williams, Executive Secretary, New York State Convention; President Elam J. Anderson, Redlands University, Calif.; Mr. Alfred Colby, Cleveland, Ohio; and Dr. Donald Faulkner, The Board of Education, Northern Baptist Convention.

In Wartime America the Church Must Go to the People

(Concluded from page 6)

me in. . . . Even as ye did it unto the least of these, my brethren, ye have done it unto me."

Need for Christ Never Greater

Another reason for our being "fervent in spirit" when it comes to evangelism is today's need for such strength and faith and peace as only Christians know. The hunger for these things is deeply felt in homes whose windows reveal a blue star, sometimes several of them; or perhaps a gold star. The hope symbolized by the brilliant Star in the East long ago still exists, and waits on us to share it with those who in these days admit, some of them for the first time, that they need that hope. One of our pastors in Maine, working in a parish where it has been difficult to get anyone to confess faith in Christian baptism, recently baptized fifty in his church. He wrote that these came as the result of a diligent effort to help parents in developing a satisfactory prayer life and satisfying intercession for their sons in the service. Many persons are confused and lost in the conflict between the Christian spirit and the spirit of war. They need help in order to pray with faith and live in trust. Pastors want to help, but they can't do all of the work. You and I must act as "middlemen," bringing church and pastor and new families together through our personal evangelism. By helping families to make their homes more Christian, we are preparing for the day when our soldiers return. Many of them will return with a new-found faith that must be strengthened and encouraged to grow. In the stress of war, men call on God, and find him real to them. They look forward to the day when they can return to a Christian home and to their church, whose value now is far greater in their lives than before.

We Need the Children

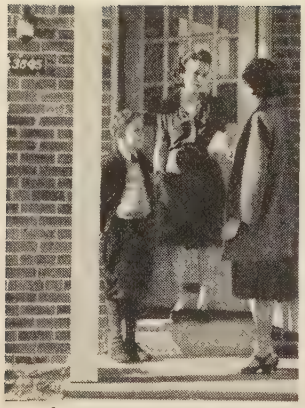
Still another challenge to evangelize—one that deeply moves us when we remember how Jesus loved children and said, "Suffer the little children to come unto me, and forbid them not"—is presented in the fact that one-half of wartime America's children are without *any* religious instruction. Very recently the Children's Division of The American Baptist Publication Society and the Department of Evangelism have initiated a program centered around neighborhood meetings for unchurched children. The willingness of these children to receive and respond to gospel instruction is remarkable. Now materials (pictures, stories, cut-outs, invitations, notebooks for gospel memory verses, etc.) are being prepared for use in after-school group meetings. After five or six weeks of neighborhood meetings, the children will be invited to enroll in the permanent church school. Here is a field for harvest the very existence of which demands of us wise planning and immediate action. It beckons harvesters to be evangelists now, before it is too late.

The rapid increase in the number of juvenile delinquents in wartime is well known. The bare facts shock us, frighten us. But how many of these "bad" juveniles have ever had a chance to live Christian lives? Sometimes these boys and girls have run into trouble because of parent and community sins against them. What do we do to correct this? Do you know where the town or county jail is in your neighborhood? Do your courts and reformatories aid those young first offenders in starting all over again, toward a better goal? Few church members ever visit those in jail. Why? Our Saviour said, "I was in prison and ye visited me not. Inasmuch as ye did it not to one of these, ye did it not to me." For juvenile delinquency and all crime there is a solution. It lies in showing young people the Christian way of life—by our own lives, and by our deeds and words of Christian kindness. This is evangelism at its best.

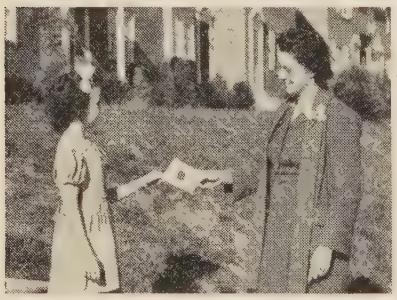
Will You Act Now?

This evangelistic program is not half the uphill task that it seems at first consideration. A blueprint for visitation is made available by the community survey suggested for your church school enlargement. Surveys made by churches in the past few months have discovered large groups of people unaffiliated with any church. These census reports were taken in two or three hours on a single Sunday afternoon by church workers. In Rochester, N. Y., twenty churches cooperated in their community church census and discovered five thousand prospects in one Sunday afternoon! Having definitely located their "neighbors," they are now going to work in systematic fashion to welcome the strangers into their churches. By enlarging their church school to meet the needs of such newcomers, these churches are utilizing the most effective way of winning disciples for Christ—attractive, vital Bible study.

Never in our history have there been so many people outside the fellowship of the church. There are twenty-six million more unchurched persons in the United States today than there were forty years ago. From these, the challenge, the inspiration and the consolations of religion are far removed. However, twenty years ago 70 per cent of these same people were in our Sunday schools. They can still repeat John 3:16. They are still aware of the church. They are a field "white unto harvest." You and I must let them know that the church needs them, and offers them untold blessings.



PARENTS' LEAFLETS ARE DISTRIBUTED



CHILDREN ARE INVITED PERSONALLY

AND THEY EAGERLY RESPOND

ACTIVITIES FROM BIBLE STUDY TO HANDWORK

THEY FAITHFULLY RETURN EACH SUNDAY

THEY ARE ENROLLED IN CHURCH SCHOOL

WINNING THE CHILDREN FOR CHRIST

THOSE PERSONS responsible for planning Northern Baptist work with the children have developed a new program of evangelism called WINNING THE CHILDREN FOR CHRIST. It is a program created to meet the concern on the part of our leaders for hosts of the boys and the girls who are growing up without any spiritual training.

Surely no one questions the need for earnest efforts to win the children of this generation for Christ. Thirteen and one-half million children in America under twelve years of age are completely untouched by the churches of our land. They are receiving no religious instruction in any church of any faith—Protestant, Catholic or Jewish. Yet the majority of them live under the shadow of some church building. Jesus told his followers pointedly "Let the little children come to me, and forbid them not. . . ." He implied that children want to come to him, that they will come to him if given the opportunity. And yet, our churches are surrounded with children who do not know Jesus, his love for them, and his desire to give them abundant life. They are being robbed of the joy of knowing Jesus because they do not live in Christian homes or attend a church or receive the message of Christ. They have not been confronted with the gospel. No parent or church has helped them to understand the teachings of the gospel and accept the Christian way of life.

In an effort to acquaint every child with the gospel, our new program of WINNING THE CHILDREN FOR CHRIST is developed with a threefold emphasis: to win to church attendance all children in the neighborhood; to win them to Christ in the church; and to give spiritual nurture in the home.

Winning the Children for Christ in the Neighborhood

The plan for reaching the hosts of unenlisted children is one that begins with neighborhood meetings, which will take the gospel to the unenlisted wherever they live. Children are gathered into a Christian home in their own neighborhood for a series of five meetings. These meetings are carefully planned and have three distinctive objectives:

1. To introduce every child to the Christian message and to arouse his desire to learn more about it.

2. To enroll every child in some church school where he may be under the influence of the continuous ministry of the church.

3. To encourage every child who is ready to declare his love for Christ and his purpose to follow him.

In order to develop materials that will be practical for the use of every church in the Northern Baptist Convention we have tried this program in typical neighborhood meetings and found it wholly adequate in every feature. In fact, it has been tested in experimental form in one hundred churches representing a cross section of our denomination. From large churches and small, city churches and rural, crowded defense centers and scattered depleted areas, churches in the west and churches in the east, churches on the coasts and churches in the heart of America, come enthusiastic letters about the possibilities offered by this new plan of WINNING THE CHILDREN FOR CHRIST.

"It is the greatest thing that has ever happened in our church school," said the superintendent about the plan for neighborhood meetings, as carried out by a city church.

THE NEW NORTHERN BAPTIST PLAN OF EVANGELISM AMONG CHILDREN

ENLISTED FROM NEIGHBORHOOD MEETINGS

By LOIS BLANKENSHIP[1]

"We enrolled every child in the neighborhood in a church school as a result of this program," wrote a pastor's wife from the Middle West.

"Nine twelve- and thirteen-year-old children in our group made professions of faith and are now enrolled in a pastor's class for training in discipleship," is the news from another group who tested our program.

"Thirty-five new children in our church school," is the report of still another church school leader.

The plan for the neighborhood meetings calls for five weekly sessions with a group of children, eight to thirteen years of age, in a Christian home selected by the church. A leader chosen by the church helps them to worship, to study the Bible and to engage in constructive activities. Definite emphasis is placed upon enlisting the children in the church school within the period of five weeks. There the evangelistic purpose can be continued under the direct ministry of the church.

Steps in the program for neighborhood meetings involve:

1. Finding the children. In one neighborhood the hostess in whose home the meetings were to be held called on all of her neighbors within a radius of three blocks. She found seventeen children (eight to thirteen) who were not attending any church school. To those mothers she gave the Parents' Leaflet which explains the purpose of the meetings, and she invited them to send their children.

2. Inviting the children. She gave to some of the seventeen children and mailed to the others the attractive children's invitations which are also provided with the materials.

3. Conducting the neighborhood meetings. When the hostess started the meetings on Thursday after school, twenty-three children came. She had carefully prepared for the one-hour session by using the leader's guide. This included the total suggested schedule—hymns, Bible study selections, stories, handwork activities and other suggestions for the sessions.

4. Conserving the results of the meetings. She won nine boys and girls to a decision for Christ. These were introduced to the pastor who placed them in his training class for church membership. She enlisted eight children in the church school and helped them find their places in the proper classes. This church is now planning a weekday program for the children which will be similar to the neighborhood meetings but held in the church. The church is also conducting a program of home visitation evangelism in an effort to win to Christ the parents of the newly reached children.

The leaders in this and many other churches who helped to conduct the one hundred experiments see in the

(Please turn to page 16)

SOME FACTS ABOUT THE NEW PLAN

The departments of Evangelism and Christian Education of the Northern Baptist Convention are co-operating in the development of a new program of evangelism for use with children.

This program is to be known as "Winning the Children for Christ."

It is a threefold plan, providing for definite procedures of evangelistic emphasis in the home, the church, and the neighborhood.

Materials now being prepared for use—

1. *In the Neighborhood*

A packet of materials for Neighborhood Meetings with children, particularly the hosts of unreached children. This packet is prepared with the aim of achieving three objectives:

To introduce every child to the Christian message.

To enroll every child in some church school.

To encourage every child who is ready to do so, to declare his love for Christ and his purpose to follow him. (Ready, April 15, 1944.)

2. *In the Church*

A teacher's manual, a pastor's manual, and a booklet on the pastor's class in training for discipleship. (Ready, Fall, 1944.)

3. *In the Home*

A portfolio of attractive materials for parents to use with their children. (Ready, Fall, 1944.)

SOME THINGS TO DO NOW (before April 15, when the Neighborhood packets are ready):

1. Plan with your leaders to take a religious census of your church community to discover the unreached children.

2. Enlist in your church school as many of them as possible.

3. Select homes in neighborhoods of those yet unreached and plan to conduct children's meetings, using the materials in the Neighborhood Packet.

Sponsored by Christian Education Department, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia 3, Pa.

[1] Miss Blankenship is Director of Evangelism, Children's Division, Christian Education Department, Philadelphia.

"TABERNACLE BAPTIST FILLING STATION," WITH THE CHURCH BESIDE IT

The Church *that* Remembers

By KENNETH L. WILSON

PASTOR TUCKER GREETS HIS MEMBERS

RIPLEY is the man who ought to be writing this story. Then, when you read these incredible tales out of Chillicothe, Ohio, you wouldn't have to believe them if you didn't want to. When he told of the "Tabernacle Baptist Filling Station," you could just smile politely and go your way, or when he mentioned a Sunday school offering of over a hundred dollars week after week in a church that became self-supporting only in 1921, or a sailor who tithed his Navy pay to buy flags for the pulpit back home, or a church booming in spite of "deflation," or a church treasurer who pulled himself up by his bootstraps from boilermaker to lawyer, or a church pastor who made his peace with God a thousand feet underground with his legs broken in thirteen places, or——.

Well, you can see that Ripley would moisten his lips with nervous anticipation if he ran up against the Tabernacle Baptist Church of Chillicothe. All those surprising facts, and more, make Tabernacle Baptist one of the most amazing churches in the Northern Baptist Convention, or out.

They call it "The Little Church with the Big Welcome," and it is a small church. As a matter of fact, when the present building was built in 1902 it was dedicated as Baptist Chapel. The congregation itself banded together in 1899. The "chapel," like so many church structures, was planned to be only a part of a main building to be put up later, but the main structure was never built. Unlike some other churches, Tabernacle made sure it would have room to grow in by buying up the corner lot next door, fronting on Main and Hickory.

And that's where the "Tabernacle Filling Station" comes in—on that lot next door. A gasoline company leased the land—it wasn't being used, anyhow, except for flowers and grass, and the trustees were hard-headed businessmen who knew that petunias and clover had very little monetary value. When the gasoline company came along and wanted to lease the ground, permission was granted, with the understanding that the church might have the land at the moment it was ready to build, but that it could not lease the property to any other oil company. About seventy dollars a month is the amount received by the church for the use of the plot where someday the new sanctuary will stand.

One thing led to another at Chillicothe. In 1940, when the filling station was going strong, the matter of getting money was a tight proposition. People jerked their thumbs in the direction of the filling station when the finance committee came their way. "What are you doing with all the money from that?" they would ask, implying that the gas station was shoveling a torrent of silver dollars right down

the church coal chute. No matter how many explanations were made, it threatened to develop into such a conflagration as only gasoline can produce! Then someone had a really brilliant idea.

"We need a parsonage. Why not borrow enough from the bank to buy the house next door on Main Street, and then repay the loan with the proceeds from the filling station?" They found that they could get the debt off their shoulders in eight and a half years at that rate. The bank was agreeable, and so were the church members, to say nothing of Rev. C. W. Lusher and his wife, then ministering to the congregation. Now, no one could say that the filling station was supporting the church. Everyone knew exactly where the gasoline money was going.

Telling it today, A. T. Woodside, church treasurer, adds casually, "More money came in through the regular church offerings, and do you know what we did?"

I couldn't possibly imagine; I was prepared for anything.

"We paid off that loan in a little over two years," he went on, "and saved $1,100 interest—then we used the $1,100 to make repairs on the parsonage." Mr. Woodside is the gentleman who was once a boilermaker, then decided he would rather be a lawyer. By studying evenings with an attorney in his town, he finally became an honored member of the bar. He's retired now, devoting almost his whole time to the financial affairs of the church. But that in itself is just about a full-time position. When the Sunday school collection alone runs to $140 a week, the treasurer has to—but before we mention too many more of these financial feats of Tabernacle, perhaps we should go back a little and discover what makes them possible.

Mr. Woodside was at the bottom of it. He had been studying the matter of a unified budget for a long time, and interested the church in trying it. When the new system began, a complete explanation of church finances was made to everyone—even to the youngest departments. Most of the primary youngsters could tell you, after Mr. Woodside had presented the matter to them, how much of the church budget went for coal, how much for leaders' salaries, and so on. Envelopes were given to everyone from the smallest child up.

"I never saw anything like it," Mr. Woodside shakes his head in wonder even now. One parent told him, "Johnny used to ask for a penny to put in the Sunday school collection. Now he wants to earn his own money and lay aside a part so that he can fill out his own envelope and have his name on it."

The record board shows the results. The primary department, with an enrollment of seventy-five, gives about seven or eight dollars a Sunday. Once they went up to eighteen dollars. And even the seven-dollar figure backs up the treasurer's story that pennies have given way to nickels and dimes. Class 1—men—with an attendance of seventeen, gave forty-six dollars. Class 5—young adults—had eighteen present one Sunday and gave twenty-one dollars. And so it goes. Study the board for yourself.

"Maybe it's the times," I suggested. "Maybe that's why you're having no financial problems. Any defense plants around here? A lot of new people in town?" And then I was sorry I had said anything.

"We have only one defense plant," Mr. Woodside said. "A former fireworks outfit. We have no Army camps near by. Tabernacle has no attendance inflation. As a matter of fact, people are leaving town to take jobs instead of coming to town. And many of them say they are coming back after the war. We have forty-three service stars, too. No, we don't expect to be left high and insolvent after the war."

All bills are immediately paid from the general treasury. If a class wants to buy a bookcase, the bill comes to Mr. Woodside and is paid promptly. The class repays its debt to the general treasury. Overdue bills are something Tabernacle wouldn't know anything about.

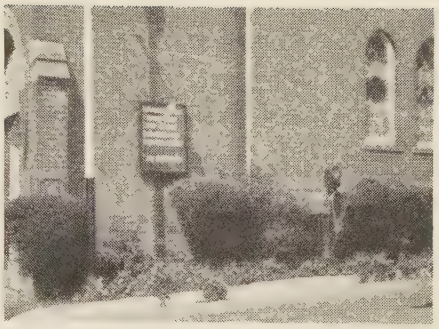
Systematic Christian giving was so thoroughly taught that it resulted in one of Tabernacle's most valued memorials, although it did not start out to be that.

Will Allen Lockwood was one of the stalwart young men of the congregation. In 1938 he accepted Christ, and in 1939 he entered the Navy. After his training, he became a seaman on the U.S.S. *San Francisco*. Before Will left Chillicothe after a 1942 furlough, he noticed that the sanctuary had no American or Christian flag, and he thought about that while his ship was cruising in the Pacific. Will tithed his pay—he had learned the tithing habit back home—and out of his 10 per cent he accumulated forty dollars.

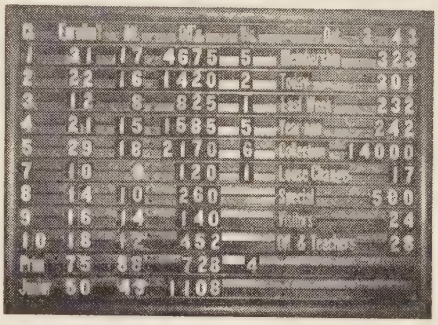
Sending the money to his church, Will wrote, "Use this money for the two flags we talked about and put them right up on the pulpit platform where everyone can see them." Will Allen Lockwood never did see the flags, for his blue star at the very top of the Tabernacle service banner turned to gold during a battle off Savo Island on November 13, 1942. Those two flags speaking of devotion to God and devotion to country are very dear to Tabernacle folks.

Last October 3 a new pastor came to Tabernacle to carry on the work of the former pastor who became an Army chaplain. H. Park Tucker is the new

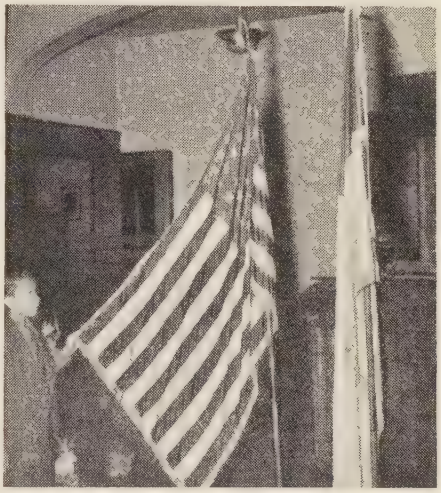
(Please turn to page 16)



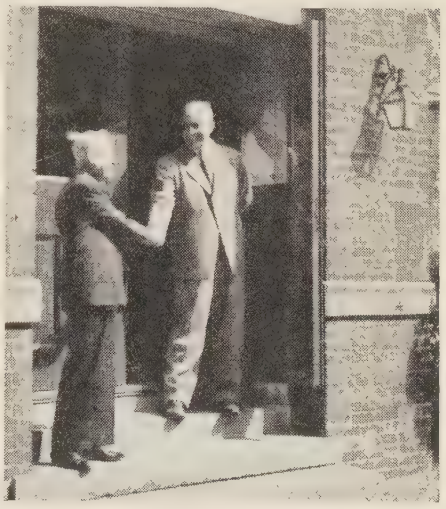
THE OUTDOOR BULLETIN CATCHES THE EYE OF MOTORISTS WHO STOP TO REFUEL



WHAT A UNIFIED BUDGET WILL DO



WILL ALLEN LOCKWOOD'S FLAGS



THE PASTOR AND THE FINANCIAL SECRETARY HAVE MUCH IN COMMON

Building an Evangelistic School

By THERON CHASTAIN

AN EVANGELISTIC church school does not come by accident. It must be achieved. Even the sincere desire of teachers and workers to win their pupils for Christ often is frustrated for lack of implementation. In all too many instances the evangelistic spirit is dissipated in speech-making and regret. Yet such tragic impotence is not necessary. In any school, leaders who desire earnestly to win their pupils for Christ may do so if they will consecrate themselves to the task.

A Spirit of Unity

Among the requirements for success is a spirit of unity. United action wins in every field, military, political, or commercial. With unity, even a small group may control the lives of multitudes. Without unity no cause, however worthy, will succeed. Unity in thought and action is, therefore, an effective weapon for the Christian church. The non-Christian world, in eternal discord, is vulnerable to the attack of united spiritual forces. When a church advances as a unit, it has amazing power.

A study of many churches over a period of years reveals that during the periods when the churches were happy and united their evangelistic efforts brought satisfying results. When there was disunion or lack of enthusiasm, nothing seemed to succeed. So it becomes apparent that any organization interested in evangelism must first achieve a strong group solidarity. It must believe in itself, its message, and its methods. Before the church school can do much with the problem of the unreached, it must solve the problem of its own inertia. When, wholeheartedly, the church school workers join hands to accomplish a task, there is no limit to what they may achieve.

For successful evangelization, then, the workers in the church school must achieve a spirit of united outreach. What Dr. George W. Truett calls "the seeking note" is absolutely necessary before much can be accomplished. A school that does not want to win the unreached will never succeed in evangelistic work. To be satisfied with the task of teaching the same little group week after week invites stagnation. The attitude that "we have a school, and if they are interested they can come without our urging them" has never been known to produce a growing organization. Unless the leaders are convinced that they have something to give, without which the people perish, no amount of engineering will make a successful school.

Understanding the Christian Message

Teachers and officers also must have a clear understanding of the Christian message which they seek to give to others. Exactly what is it that we Christians have to teach and to preach that will bring redemption to those who accept it? There are not enough teachers who can answer this question clearly. To be sure, it cannot be answered easily. The more we understand the Christian life, the more complex becomes the problem of expressing its true meaning. But there are some clear, simple statements of Christian faith that even a child can understand. One does not have to be a philosopher in order to become a Christian. The Christian gospel is, as the word itself indicates, "good news." Persons who proclaim that good news should, therefore, make it so clear and so forceful that no one need fail to understand its meaning.

Furthermore, workers should know clearly what they are asking people to do in order to accept Christ and to enter upon the Christian life. Many young people hesitate to make any public declaration of their faith largely because they are not sure what is expected of them. Convenient times should be chosen and certain definite acts suggested, so that these young people may confess their faith in Christ clearly and naturally. How these arrangements are made is not nearly so important as that the meaning of faith in Christ should be clearly understood.

Every group will have to work out its own statement concerning the message of Christianity and the method of sharing the good news with others. It is imperative, therefore, that teachers and officers be brought together for a series of instructional meetings in which they will be led to see their task. Although exhortations to sincerity and action have their place, yet they are not enough. Multitudes of Sunday school teachers have been greatly disappointed in their work because they have not known how to lead their pupils to a decision for Christ. Nor is it enough merely to tell them how this may be done. They must be shown. They must see demonstrations of how others do it. Then, under sympathetic supervision, they should be given an opportunity to try it themselves, until they learn the fine art of talking with their pupils about Christ.

In one school the teachers were trained simply to bring their pupils to the pastor at certain hours. The departmental superintendents made it their business to watch their pupils and to confer with the teachers about them, so that they would know when the young people were ready for a conference about the Christian life. When they felt the time had come, either the superintendent or the teacher would take the pupil to the pastor. From conferences arranged in this manner came many intelligent decisions for Christ.

Another method that has been used successfully and widely is to bring into the departmental worship period someone to speak to the pupils as a group concerning their Christian decisions. After the pupils have made some declaration of their interest, by signing a card or otherwise, personal interviewers call on them in their homes and seek to establish their Christian lives on a firm foundation. At the same time, these workers perhaps have opportunity to lead other members of the family to a decision for Christ and the church. Frequently the decision of one child will lead to the establishment of a Christian home and the winning of the other members of the family.

By all means, the pupils should be treated as individuals and should be approached according to their age and experience. It is never sufficient merely to have a speaker to address a church school department or general assembly. Individuals must be spoken to, and the Christian message should be explained in their own language. Even small children can be led to significant steps in the Christian life if dealt with according to their capacity.

Reaching Individuals

It is not enough to seek to win people in the aggregate. We must go after individuals. It is not the army with the most men that wins battles, but the army that employs the greatest power on an objective at a given moment. Obviously we cannot attack the entire community at one time. If we are to succeed, we must choose definite people whom we wish to win, and concentrate on them. It is not surprising that many churches win only a few people when we discover that they never go after anyone in particular. When we realize that even a national election depends upon the interviewing of individuals in community after community, we realize that even great mass move-

ments depend primarily, not upon mass attack, but upon individual interest and persuasion.

Importance of Records

One of the most important preliminary steps to effective evangelism is the creation of a detailed list of those whom we seek to win. From a careful survey of the community every prospect for the school and for the church should be listed, with names, addresses, and other necessary information. Even when such a survey seems too diffcult to attempt, a good working list can be developed by going over old records of the church and the church school and by seeking to win those who already have some contact with the church. Any school that seriously seeks to develop a list of prospects will be surprised at the number of names already available.

After the records are secured, they are of small value unless the school is organized to make use of the information which they contain. Many schools have found it helpful to organize a group of visitors whose chief task is to follow up the work done by the church school and visiting in the homes. An even better plan is for each department to bring into its staff a group of workers who not only will help on Sunday but will visit in the homes and seek by personal interviews to win the pupils and their families. Too, the simple strategy of visiting in the home of every absentee will produce surprising results. The greatest opportunity for success, however, probably belongs to churches that follow the plans developed in the "Church School Enlargement Program" as announced in the June, 1943, BAPTIST LEADER. The very effort of going out and bringing in the people to the church school will do much to produce a spirit of evangelism among the workers.

The work of enlisting new members for the church school is closely allied with evangelism. Before we can win many people to Christ we must give them the teaching necessary to an understanding of our message. Do we need to be reminded that vast multitudes even in enlightened America have little or no knowledge of what the Christian message is? Clearly, if we are to win them to a decision for Christ we must first give them the truths upon which to base a decision. Hence the importance of reaching people through Christian teaching. It is a well-known fact that the large majority of new converts come from the church school. A prominent evangelist told a pastor frankly that he did not know how to win converts to a church with an inactive church school!

Then, too, the very spirit of seeking which sends workers out to enlist people in the church school also will create a desire that their efforts shall ripen into Christian character. The school most active in enlisting new members is the school that is most successful in winning new Christians. Enrollment in the church school, therefore, should be thought of as the first step toward the Christian life. There must be other steps, many of them, but this is a crucial one. Each new unit of study, each new lesson, is a step in the same direction. These steps are far more significant than usually we have supposed. After having been brought, step by step, to a clear understanding of the Christian message for himself, the church school pupil is encouraged by an almost irresistible urge when he is brought to the point of life decision for Christ. He has wanted to obey God before this; what is to hinder him now? To such a young person, entering the Christian life and growing in spiritual grace are natural and joyous experiences.

Atmosphere of Prayer

Around all of these efforts there must be maintained an atmosphere of prayer. Every teacher should keep a list of his pupils and prospective pupils, and every day he should pray for them by name. Such definite and intimate intercession will surround the pupils with spiritual power, and will give to the teachers that deep interest in their welfare which will make the teachers themselves more responsive to the Spirit of God. To such teachers, prayer is no longer a pious exercise of doubtful value. It becomes charged with destiny. And the praying adds point and purpose to the teaching. No teacher can pray daily for his pupils by name without an enlivening sense of the importance of his task as a teacher. Teachers who earnestly seek the help of God for their pupils cannot neglect to give them the best they have in preparation and interest.

Rightly understood, evangelism becomes the motive and inspiration for the entire teaching ministry of the church. It cannot be relegated to limited times or turned over to selected individuals. The entire school becomes a soul-winning institution, and its program of study and worship is seen to be profoundly redemptive. Winning a public confession of faith in Christ becomes a natural part of the glorious experience of following the call of God. Steps that lead to such confession and lessons learned after it, become significant elements in the work of evangelism. If people are to be won for Christ, no part of the teaching and preaching ministry of the church is irrelevant. Once the vision of human need is caught, no sacrifice is too great in order to win people for Christ and to eternal life.

The Christian Home Wins Its Children to Christ

(Concluded from page 7)

will inevitably come to think of public worship as something for children only, to be forsaken as they grow older.

A judge in an Indiana city was at work on a case that was coming up early Monday morning. His son interrupted him, "Dad, there's a big class of us joining the church today. I'm fourteen now and I have decided to confess my faith in Christ. You believe in God, Dad. Come with me and let us join the church together." But the father pleaded the pressure of business and sent his boy off with his mother. About three years later the boy decided he had outgrown the church and began loafing around the streets on Sunday. One Sunday morning the police raided a pool hall in which he was gambling. He was arrested and sent to jail. His father was overwhelmed with shame. He began taking his younger son with him to church. To two Christian men who visited with him and secured his decision to confess his faith in Christ, he said, "I am more to blame than my boy for the tragedy that has come to my home. If I had gone with him to church, he would not be where he is today. I purpose to give his younger brother a chance to make good." It does make a difference whether men go with their sons to church or not.

Parents who wish their children to experience the full power of our Christian faith need to learn the art of spiritual conversation. Redemptive grace is not fully released in a human life, until there has been a simple, honest decision to follow Christ the best one knows how. No one is in a better position than a Christian parent to help his boy or girl to such a life-changing decision. If the habit has been formed of talking together about church school lessons and plans, parents can help children very early in life to speak out their love and admiration for Jesus, their desire to be like him, and their purpose to follow him all their lives. When such a confession is made without pressure, parents should suggest the next natural step of public confession in baptism.

"Let the Little Children Come"

How old should the child be when he is baptized? Twelve or ten years of age is not too young for many children. Occasionally a child is ready even earlier. Is it not a risk to take them into the church so young? There is one real risk and only one. That is the parents themselves. If their daily lives reveal a lack of religion, that spirit might prevail eventually in their children's lives. But if their home atmosphere is sincerely Christian, if they have prayer and Bible reading in their family group and if they attend public worship regularly, there is no risk at all.

Winning the Children for Christ *(Concluded from page 11)*

neighborhood meetings for children unlimited possibilities for winning them and their parents to Christ.

Winning the Children for Christ in the Church

All that the church does for children should be part of an attempt to confront them with the Gospel, for evangelism is the total concern of the church. In every area of ministry the church has the opportunity to share with the children the "good news." Through the teaching ministry, worship, service projects, and by association with those persons who themselves know God and love and serve him, the children should be led to understand and accept the Christian way of life.

New evangelism materials for the use of each church in ministering to the children in its midst are being developed as a part of the new program of WINNING THE CHILDREN FOR CHRIST. This phase of the plan will be given more emphasis as the materials are available.

Winning the Children for Christ in the Home

Fortunate are those children whose homes are Christian. In such homes the gospel lives in the daily experiences of members of the family. Parents are children's God-given teachers. It is in their homes that children's personalities are shaped, and their standards of conduct are formed. Home is the most important institution that ever touches their lives. It is the divine privilege of parents to help their children in seeking the best values and in setting the highest standards for themselves. Parents are the logical and ideal persons to lead their children to accept Christ as their Saviour and Lord. In order to help the Christian home to fulfill this purpose and to encourage parents who feel inadequate for this great responsibility, our plan of WINNING THE CHILDREN FOR CHRIST also includes materials for use in the home. This feature of the program of evangelism among children will be given greater emphasis when all the new helps and materials are ready for distribution.

This new program of evangelism challenges Northern Baptists to keep faith with the children of our generation—to help them to come to Jesus—to train them for leadership in the new world they face—to save them for Christ's kingdom that they in turn may save the world.

The Church that Remembers *(Concluded from page 13)*

minister, and the church would have had to search a long time to find a man whose unusual background more nearly fitted in with the unusualness of Tabernacle itself. Tucker was a hard-coal miner; you can emphasize that "hard" any way you want to and you're still right. He belonged to a mining family and he lived in a mining town, West Pittston, Pa., in the heart of the anthracite region.

Park had wanted to work in the mines ever since he could remember, and what happened at school one day provided the opportunity. Perhaps the teacher was tired. Perhaps she had more trouble with discipline that day than usual. But halfway through the session she sent Park from the classroom. "You might as well not come back any more," she said, consigning him with relief to the oblivion of unteachable youth.

Park's father would stand for no foolishness. "If they won't have you at school," he told his tall, husky teenster son, "then you'll have to work." Park tried to get on in the mines, but he was too young. He did find a job on the railroad, and for months he wrestled ties and rails with the best of them. With the approach of cold weather, he decided to try the mines again; it would be warmer there. His father took him to the boss, and this time Park was accepted.

It was no small discomfort to squeeze his six-foot length into the low veins where he had to work, but he was being paid well and for money, good money, Park would endure quite a bit. When the chance came at a more dangerous job—with much better pay—Park accepted readily. Robbing pillars wasn't so bad. You just had to know what you were doing and when to dart back after you had dug out most of the thick columns of coal that had been left in earlier mining operations to hold up the roof.

It was October 22, 1932. It began like every other day, but it was the day which put Park Tucker in the pulpit of Tabernacle Baptist Church, Chillicothe, Ohio. With two companions, Park rode into the working chamber from the foot of the shaft. They had filled all their cars, were polishing off the last one. Then they heard it—something that began far away and was on them, over them in an instant. The roof crumbled and rock began scaling off the ceiling in piano-size chunks. A cry from one of the men pierced the blackness—the lamps had been extinguished by the concussion. Park tried to leap over the filled car and a soapstone boulder dropped, crushing his left arm.

As Tucker tells it now, "Lighting my carbide lamp with my uninjured hand, I saw a picture which I will never forget. Roy Ruggles was lying with his hands stretched upward and with the marks of death on his face. Tons of rock were pinning him against the bottom of the car. I can still hear his words, 'Park, pray; we're going to die.'"

And Park did pray. He had to pray. He had to seek strange, unfamiliar words for his prayer, words he had learned many years before in Sunday school. Park had come face to face with God a thousand feet under the ground! When they took him up in the cage, Park made a vow. He promised God that if he lived, he would be a preacher. God met his side of the contract; the youth lived. Then it was Park's turn.

It was a hard vow to make good. What could a one-armed fellow, his body crushed and broken, do for God? Finally Park was convinced that he could do quite a bit. He started again to high school, after sixteen months in a hospital. To high school—at the age of twenty-three! Four years of college came next, and then three years at Eastern Baptist Seminary. Park Tucker had kept his vow.

A man like Tucker and a church like Tabernacle just naturally belong together. Both are wholly dedicated to the urgency of evangelism. Perhaps that is why the pastor is anxious to keep the church on a full-time basis, and why the church is anxious to support a full-time plan of religion. Every night in the week except Saturday the church is doing things for God and for people. Monday night is the Brotherhood Prayer Meeting—a men's prayer meeting, mind you—and it is well attended! Tuesday night a gospel team visits Mt. Logan Sanatorium up on one of those "Ohio mountains" above town. The gospel team is led by a deacon or one of the young people. Wednesday night is the church-wide prayer meeting service. Prayer is the keynote of the church. Pastor Tucker says, "Even the primary children are ready to pray extemporaneously in their class sessions." Thursday night is devoted to Bible study, led by the pastor. Many of the people who attend this service come from other churches. Friday night is given to choir practice. The junior choir is used generally in the Sunday morning service, and the senior choir on Sunday evenings. The church is open on Sunday mornings and evenings the year round.

So you see, Tabernacle Baptist is a church of memories and of hard work. There is really not so much of a "Believe it or not" quality about the church, after all. The members cannot help giving when they remember the giving of Will Allen Lockwood. The minister cannot keep an evangelistic note out of his sermons when he remembers his solemn experience back in a Pennsylvania coal mine. Perhaps it goes farther back than that. Perhaps it goes all the way back to a solemn experience at Gethsemane and a giving at Calvary. Tabernacle Baptists rather think that it does.

Suggested Program *Workers' Conference*

An Evangelistic School

By WALTER BISHOP

INTRODUCTION

With a leader in charge, this meeting may well take the form of a round-table discussion. The sections for discussion may be assigned for special preparation in advance of the meeting. Keep in mind in each discussion the special needs of your own church.

OPENING WORSHIP

PIANO PRELUDE

HYMN: "Jesus Calls Us, O'er the Tumult"

SCRIPTURE: John 1: 35-42

PRAYER: (Ask three or more persons to lead in brief prayers for God's guidance in making plans to meet the evangelistic opportunity of your church.)

DISCUSSION

1. *Evangelism in the Church School.* Of what importance is evangelism in the church school? Rightly understood, is it not the main business of the church school to lead its pupils to a complete acceptance of Jesus as Saviour and Lord? But a decision to follow Christ is by no means the end of evangelism. As someone has suggested, in evangelism we have to deal with a process that is on the move—a sort of spiritual assembly line. We must meet the pupil again and again in his ever expanding knowledge, and lead him to an enlarged allegiance to Christ for each new area of life into which he enters. Again and again the conversion experience must be deepened and made more vital.

Then is not our task in evangelism not only to secure the first decision, but also to bring about progressive and expanding decisions as the pupil grows older and his experiences broaden? Would it not leave our evangelistic work incomplete to stop with the immediate conversion experience? Discuss the significance of the phrase "accepting Christ as Saviour and Lord." Does not becoming a Christian mean that one accepts Christ *both* as Saviour *and* as Lord? If we think of his Saviourhood with respect to the forgiveness of sin, then may we not think of his Lordship with respect to the way one lives after conversion? Relate this thought to a young person who moves into ever expanding interests and relationships in life. Is it not important that Christ shall be permitted to enter each of these new areas?

Discuss the meaning of Jesus' question, "Why call ye me, Lord, Lord, and do not the things which I say?" Does it not mean that Jesus desires a religious experience that functions in the practical, everyday experiences of life even more than he desires beautiful words and phrases that fall from our lips? Then what is the nature of true evangelism? Is it a kind of postscript that is added to our year's program, as sometimes it is construed in hastily arranged Decision Day services at Easter, or is it the principal task of the church school week after week throughout the entire year?

Consider the challenge to the churches of the fact that in America there are 13,500,000 persons under the age of twelve who are receiving no Christian training, and think of what these figures mean in terms of a tidal wave of paganism that now threatens the life of the nation. Can our churches afford to turn away from this challenge? Can they escape the impending peril if they do? Then should evangelism be considered as a mere addendum to the work of the church school or as its one great task?

2. *Evangelism in the Achievement Plan.* Let the leader point out the emphasis on evangelism in the Achievement Plan. Note the insistence that the spirit of evangelism shall motivate all the church's teaching.

Make clear the requirement that every school shall adopt a definite plan for winning each pupil to Christ. Does your school have such a plan? With what degree of success has it been tried? How may the plan be improved? For helpful suggestions, see an article entitled "Church School Evangelism," by George M. Derbyshire, in BAPTIST LEADER for September, 1943. See also "Lost—One Sheep," by Norris L. Tibbetts, in the January BAPTIST LEADER. In the present issue see the articles by Theron Chastain and Walter E. Woodbury.

3. *Evangelism Through Personal Interviews.* Doubtless the members of your group are agreed on the importance of a definite plan, conceived by the school or the department as a whole, by which to try to win each pupil to Christ. Still the personal responsibility of each teacher remains unchanged. Plans do not work themselves! Unless the plan decided upon makes a large place for personal interviews, then each teacher will need to supplement the general plan at this vital point. After all, what is more effective in evangelism than a warm, encouraging word from a teacher or friend who through consistent Christian living has earned the right to speak of the deep and eternal matters of the spiritual life? As one who holds an important place in the life of the church, a teacher may speak out of his own experience words that will influence the pupils for Christ and the church. This experience is a teacher's most essential qualification.

Discuss the importance of arranging interviews well in advance; of studying the problems and needs of each pupil individually; of making sure that the interview will not lead to a hasty and inadequate decision; of seeking God's guidance at every step in the undertaking.

4. *Declaration Day.* Should it be the aim of evangelism to stop with a private declaration of faith in Christ? What more is needed? Should not a decision, on the basis of its very nature, be made public at the earliest moment possible? Should not opportunity be provided in the class or in the department for pupils who have made decisions in private to declare them publicly? Special Declaration Day services may be arranged for this purpose. Whatever the plan adopted, the teacher ought to bring to the attention of the pastor all decisions for Christ, so that the pastor then can arrange for baptism and church membership.

CLOSING WORSHIP

HYMN: "O Master, Let Me Walk with Thee"

PRAYER: (A prayer of consecration and commitment voiced by the leader)

Superintendent's Page

Worship Suggestions for February

By ROBERT H. EADS

FEBRUARY 6

THEME: *Sharing with Others*

PRELUDE: "Give of Your Best to the Master"

CALL TO WORSHIP: Isaiah 55: 6-7

INVOCATION: Our Father, who art always more ready to give good gifts to us than we are to seek them, may we learn this hour earnestly to desire those things which endure. Teach us to be faithful to the highest and the best that we know. *Amen.*

HYMN: "O God, Our Help in Ages Past"

ANNOUNCEMENTS

SCRIPTURE: John 6: 27-35

MEDITATION: In feeding the multitudes Jesus drew on resources that the disciples doubtless had not taken into account. In the crowd was a lad who had brought his lunch along. If he was willing to share his loaves and fishes, what a marvelous opportunity it was to teach the adults present the Kingdom principle of sharing! "Except ye be converted, and become as little children," Jesus had taught them, "ye shall not enter into the kingdom of heaven."

In orderly groups the multitudes were seated. In simple words they were led in prayer by this One who strangely warmed their hearts. That was a wonderful moment in the lives of those people. They were about to see how God could work, his wonders to perform. Then the miracle occurred.

The people were fed. There was food enough and to spare. And they had also tasted of an even more satisfying food. The Master of Life was himself the Bread of Life.

HYMN: "O Christ, the Way, the Truth, the Life"

PRAYER: Help us, O God, to learn the principle of sharing, so that we may serve our fellow men in the spirit of Christ. *Amen.*

FEBRUARY 13

THEME: *Vision and Service*

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: Luke 17: 33

INVOCATION: Our Father, with full hearts we thank thee for the revelation of thyself in thy Son, our Saviour. Lead us, we pray, up the mount into thy Presence. Show us the power of Jesus to transform life. Lead us out of our poor, low past and help us to grow daily toward the fullness of the stature of Christ. *Amen.*

HYMN: "O Master, Let Me Walk with Thee"

ANNOUNCEMENTS

SCRIPTURE: 2 Peter 1: 12-21

MEDITATION: A principle of alternation runs through all of life. Centuries ago the Hebrews observed it, and gave us this beautiful description of the laws of nature: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22).

The same alternation must be observed in our lives if we are to grow and be fruitful Christians. We need to practice the Presence of God, and then practice the Priniciples of God.

Jesus taught that the ultimate purpose of prayer is to equip our lives for service. He led Peter, James, and John to the mountaintop where God was very near. There Jesus was transfigured *as he prayed.* It would have been good to stay there, cloistered from life. But soon they were coming down the mountainside, to minister to the needs of humanity.

Work and contemplation; prayer and practice; mountaintop vision and valley ministry; they belong together.

HYMN: "Lead On, O King Eternal"

PRAYER: Speak to our inner needs, O God, that we may speak to the needs of others. *Amen.*

FEBRUARY 20

THEME: *True Greatness*

PRELUDE: "I Would Be True"

CALL TO WORSHIP: Matthew 7: 13-14, 21

INVOCATION: Our heavenly Father, we have loved thee, but not enough; we have sought thee, but not diligently; we have seen, but not perceived; we have heard, but not understood; we have hoped for things heavenly, but have clung to things of earth. Cleanse us, O Lord, and in mercy draw us to thyself, that we may know thy measure of true greatness. *Amen.*

HYMN: "Dear Lord and Father of Mankind"

ANNOUNCEMENTS

SCRIPTURE: Philippians 2: 1-11

MEDITATION: "All that glisters is not gold," is an old adage, but generation after generation we seem to be deceived by outward show, betraying the spiritual immaturity of our lives. How long shall we go on ignoring the standards of true greatness enunciated by Jesus when he said, "Whosoever will be great among you, shall be your minister"?

True greatness, as defined by Jesus, has nothing to do with skin color, social status, financial power, physical beauty, or brute strength. Attitudes and the life of service are of chief importance with him. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In our day of distorted values when money is wielded as power, when glamour is substituted for goodness, when profits are placed above persons, let Christians remember their Master. "Though he was rich, yet he became poor." "Being in the form of God, . . . [he] took upon him the form of a servant."

HYMN: "O Jesus, I Have Promised"

PRAYER: O God, our lives are set in an acquisitive society where worth is judged by wealth. Help us as Christians to make different judgments. Help us dare to be Christians. *Amen.*

FEBRUARY 27

THEME: *Making Christ Supreme*

PRELUDE: "O Love That Wilt Not Let Me Go"

CALL TO WORSHIP: Revelation 3: 20

INVOCATION: O Lord, renew our spirits and draw our hearts unto thyself, that our work may be to us, not a burden but a delight. *Amen.*

HYMN: "All Hail the Power of Jesus' Name"

ANNOUNCEMENTS

SCRIPTURE: Isaiah 32: 1-8

MEDITATION: What are the steps in making Christ supreme in our lives? Jesus himself gives the answer in this statement: "If any man would come after me, let him deny himself, take up his cross daily, and follow me."

1. Decide for Christ. "If any man would come after me." Clear-cut decision is basic.

2. Confide in Christ. "Let him deny himself."

3. Become allied with Christ. "Take up his cross."

4. Abide with Christ. "Daily." This calls for step-by-step, day-by-day companionship.

5. Get in step with Christ. "Follow me." Such companionship enables one to "run and not be weary, to walk and faint not."

HYMN: "Jesus Calls Us, O'er the Tumult"

PRAYER: Our Father, help us to know the supremacy of Christ in our own experience. Give us receptive minds and dedicated wills that thy truth may point us to the way of life abundant. *Amen.*

Ralph Berry

EVANGELISM

THROUGH

Judson Keystone Graded Series

By MARGARET M. CLEMENS

IT IS difficult to imagine how anyone could be interested in Sunday schools, in church school courses, in a program of Christian education for children, without at the same time being vitally concerned about a program of evangelism for children. Evangelism is the supreme goal of our work with children, from the time they become members of the Nursery Department, through the long process of careful nurture to the high point where they make their own commitment to Jesus Christ as Lord and Saviour, and on through their continuing development as they grow in the ability to live as disciples of Jesus and reach out to share the good news with others.

Evangelism has been defined as making known the good news of God's love, of man's worth, and of his sonship to God as these are revealed through Jesus Christ. That *is* the program of Christian education. The Judson Keystone Graded Courses are directed toward that one great purpose. All of the materials, plans, activities and objectives set forth here must be evaluated in the light of their contribution to that high goal. These courses achieve their purpose only as they help the teacher to guide each child to the point where he definitely accepts his place as a child of his Father, with all the privileges and responsibilities that this entails, and personally commits himself to the discipleship of Jesus Christ.

How Children Learn

It is important to remember that this goal is not reached all at once. God has planned life according to his wise laws of growth. "First the blade, and then the ear, and then the full corn on the ear." Healthy growth is slow. A plant that has been forced unnaturally is weak and unsound and any change in temperature or environment is apt to cause it to wilt and die. A wise program of evangelism keeps in mind Paul's words, "When I was a child I thought as a child, I understood as a child."

We have come to believe that children learn chiefly through their own experiences. They learn to understand God's love as they experience the love of others, as they discover and enjoy the many evidences of God's love and care in their own lives, and as they themselves have the warming experience of showing love to others. They prepare themselves to become disciples of Jesus through coming to know the stories of his unfailing love and kindness and of his unfaltering commitment to God's way at whatever cost to himself, and as they begin to test their own lives by the principles that he lived and taught.

Laying the Foundation

This program of evangelism can begin in the Nursery Department. No one would think of asking a three-year-old to make a personal commitment to Jesus Christ, but a wise leader helps the little child to discover that God's love is reaching out to him in many ways, that Jesus was the Friend of little children, and that even little boys and girls may help to make this world a happy place for themselves and others.

The Judson Keystone nursery course, prepared by Eva B. McCallum, is planned to help leaders provide this kind of guidance for little children. No building is secure without a firm foundation, and the nursery course, interpreted by a leader who understands little children and is motivated by her own commitment to Jesus Christ, becomes the base on which the other courses are built and a program of evangelism is developed.

Through the two-year course for four- and five-year-old children the evangelistic emphasis takes the same approach. Because of the child's widening world and experiences he may learn much more of the "good news" of God's love. He sees that love operating in the world of nature, in the many provisions for his own well-being and comfort, and in the kindness and love of other persons. His acquaintance grows with Jesus who lived and taught the way of love. He is guided into many experiences through which he may "commit his way" to God. He learns to voice his gratitude in simple prayer to God. He finds that sharing a toy, helping a smaller child with a hard task, waiting for his share of attention in the group are good ways of living. When things go wrong and he fails to do his best, he learns that he can tell God he is sorry and ask for help to do better. All of this, carefully planned through the Judson Keystone Graded Course, is a definite part of a program of evangelism for children.

When the child reaches the Primary Department the evangelistic emphasis in the Judson Keystone courses becomes still more specific. The three primary courses are directed toward helping each child to carry out God's purposes for his life through becoming a follower of Jesus and living according to his teaching. Every teacher of primary children should study with thoughtful care the

statement of "Objectives for the Christian Education of Primary Children" as given in the fall quarterly for each course. This is a description of a program of evangelism for primary children.

Our work in this department is still that of laying the foundation for the child's later acceptance of Jesus Christ as Lord and Saviour. Rarely is a primary child ready to make this great commitment with understanding, but he can make many commitments to the way of Jesus that are a natural preparation for his later decision. When he foregoes a personal treat to share in buying food for a needy family, when he owns up that he has left his father's tools out in the rain, when he takes the part of a weaker child against the group, when he cheerfully gives up playtime to do an errand—not because these things are easy, but because Jesus taught that they are good ways of living—he is commiting himself to be a disciple of Jesus.

Leading to a Declaration

There comes a time when the child will want to make a clear declaration of his discipleship, when he will want to accept Jesus Christ as Lord of his life and confess that Jesus alone can save him from sin in an imperfect world. It is not possible to say when boys and girls will be ready for this step. Many reach the point of making such a decision during the last year in the Junior Department, and the Judson Keystone Courses are carefully planned and prepared to guide teachers and pupils toward that climax. Junior boys and girls are still children, however. Many will not be ready to take this important step with understanding and they should be protected from undue pressure. The same careful guidance of their Christian growth and development will continue through the junior high courses.

Through the graded courses the children in the Junior Department will learn to use the Bible themselves and find in it guidance for their daily living. Here they study a connected story of the heroic life of Jesus, a life so committed to God's purpose that it led to the Cross. They see Jesus not only as the compassionate Son of man, but as the divine Son of God. They can begin to sense something of the power of the living Christ to help them to live according to God's purposes. Through these courses they receive careful training as to the meaning of church membership, and they have interpreted for them the beautiful symbolism of baptism and the Lord's Supper. They study many units describing the outreaching work of their church, and they discover ways of sharing in that work. They receive training in everyday discipleship as they are confronted with situations in which they must make choices for their own living.

A Co-operative Task

Many suggestions are given to the teachers in the Junior Graded Courses as to the importance of becoming intimately acquainted with each boy and girl, and of recognizing and guiding each indication that a child is ready for a forward step in the Christian life. The courses also suggest frequently ways in which the minister may be brought into a warm personal relationship with the pupils, for he will want to share the privilege of guiding these young members of his church family to the place where they assume the vows of full church membership. Of equal importance is the constant reference to the importance of the home and the suggestions for working with the parents.

No emphasis has been more carefully planned in the Judson Keystone Graded Courses than that of evangelism. Of course, materials alone cannot win a boy or a girl to Jesus Christ. Nor can human effort alone. But carefully and prayerfully developed materials in the hands of consecrated teachers can prepare the way so that the Spirit of God may do his saving work in each individual life. It is to this task that the new graded courses are dedicated.

■

Ralph Berry

Making a Hopi Indian Village

THE PICTURE PAGE opposite shows how one primary group found joy and satisfaction in making a model of a Hopi Indian village. This was in connection with the unit "Indian Friends" in the Judson Keystone Course III. This unit is planned for use during the months of February and March.

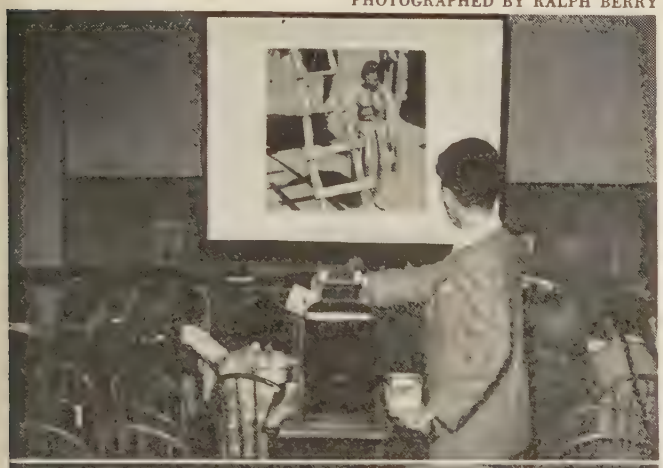
The activity was initiated by showing the stereopticon slide set, "Cliff Dwellers in the Painted Desert," available through the Council on Finance and Promotion of the Northern Baptist Convention, 152 Madison Avenue, New York 16, New York. Other approaches might have been used. A study of some of the books and pictures listed in the text, or an exhibit of Indian crafts and curios would help to interest the children in the subject.

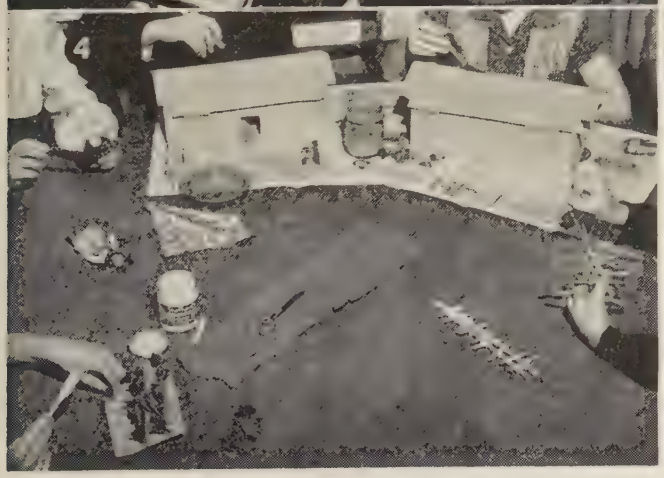
The proposal for making an Indian village during the expanded session met instant enthusiasm, and the children began at once to plan and list needed materials. From the stories and pictures they gained an idea of the village built for protection on the high mesa with the missionary settlement far below. It was decided that a table would do for the mesa. Then the children wanted to add the missionary village on the floor with a steep brown paper path leading from one to the other. Small cardboard boxes formed the basis of the houses, and larger ones were used for the church and the home of the missionary. As the children learned how the Hopis had to leave their mesa each day to work in their cornfields on the more fertile ground below, the field of corn was made from fringed green crepe paper.

So the details grew, and the children's interest in these faraway friends grew apace. Parents and friends were invited to see the village when it was completed, and an eager group of children explained how the Hopis lived and how the missionaries carried to them the story of Jesus.

Making a Model of a Hopi Indian Village

PHOTOGRAPHED BY RALPH BERRY





This Is How We Did It:

1. STEREOPTICON SLIDES INTRODUCE THE STUDY.
2. PLANS ARE MADE FOR A MINIATURE HOPI VILLAGE.
3. HOPI HOUSES ARE MADE FROM BOXES.
4. MISSIONARY BUILDINGS, INDIAN DOLLS, LADDERS AND EVEN A CORNFIELD ARE MADE.
5. THE MESA MUST HAVE A ROAD TO THE MISSIONARY VILLAGE.
6. THE HOPI VILLAGE AND THE MISSION STATION ARE ARRANGED.
7. THE VILLAGE IS EXPLAINED TO GUESTS.

The Juniors Wanted a Stained-glass Window

By ELIZABETH S. WHITEHOUSE

IN THE Junior Department the boys and girls were trying to trace in their Old Testament unit the way in which God had kept his promise to Abraham, that through him and his descendants "shall all the families of the earth be blessed." There was a brief discussion as to what it meant to be a blessing to others. The juniors became interested as they watched Abraham digging wells in the land of Canaan and sharing them with the Canaanite shepherds. "A well is a real blessing in such a dry land," the juniors said. They had been impressed as they saw Isaac teaching the Canaanites a new way of settling quarrels and turning enemies into friends, which, the juniors decided, is another way of being a blessing.

"Isaac could have licked Abimelech for filling in his father's wells," said one junior excitedly. "The Bible says here that Isaac 'grew more and more until he became very great; and he had possessions of flocks, and possessions of herds, and a great household.' I hate to think what Isaac and his household could have done to Abimelech if he had tried!"

The class decided that one way in which God kept his promise to Abraham was by helping Isaac to show the Canaanites that they did not have to hate and kill those who tried to drive them out of their land. "If you are willing to take it on the chin for a while, you can always prove that you really want to be friends," Nicky explained as he summed up the situation.

The juniors likewise decided that Jacob had blessed others when he shared his knowledge that God did not have to be carried about like the idols the Canaanites carried in their luggage as they moved from place to place. "It must have been a great surprise to find out that God just couldn't be left behind," observed Amy after the story of Jacob at Bethel had been discussed.

"No one would have known about that for an awful long time, if Jacob had not told somebody about his discovery," added Ruth with satisfaction. "That was certainly another way in which all the families of the earth began to be blessed. The little nations of Canaan must have found out about it when they saw Jacob and his children worshiping a God who could not be lugged about."

"Joseph taught men that God expects his people to forgive others," was the conclusion the class reached when the stories of Joseph were read and talked over. "Joseph even helped the Egyptians who had been so mean and kept him in prison when he had not done anything wrong," added Lloyd.

"I'll bet Joseph didn't let Pharaoh forget that his God was one who could really help a fellow when he got into trouble," was Tommy's conclusion. "I should think the Egyptians would have gotten sick of worshiping those silly stone gods they had made themselves."

"Just knowing about such a God as Joseph's God must have been a blessing to the Egyptians," offered Anne, who seldom said anything. "Was that another way God kept his promise? Maybe some of the Egyptians did pray to Joseph's God when they found out about him."

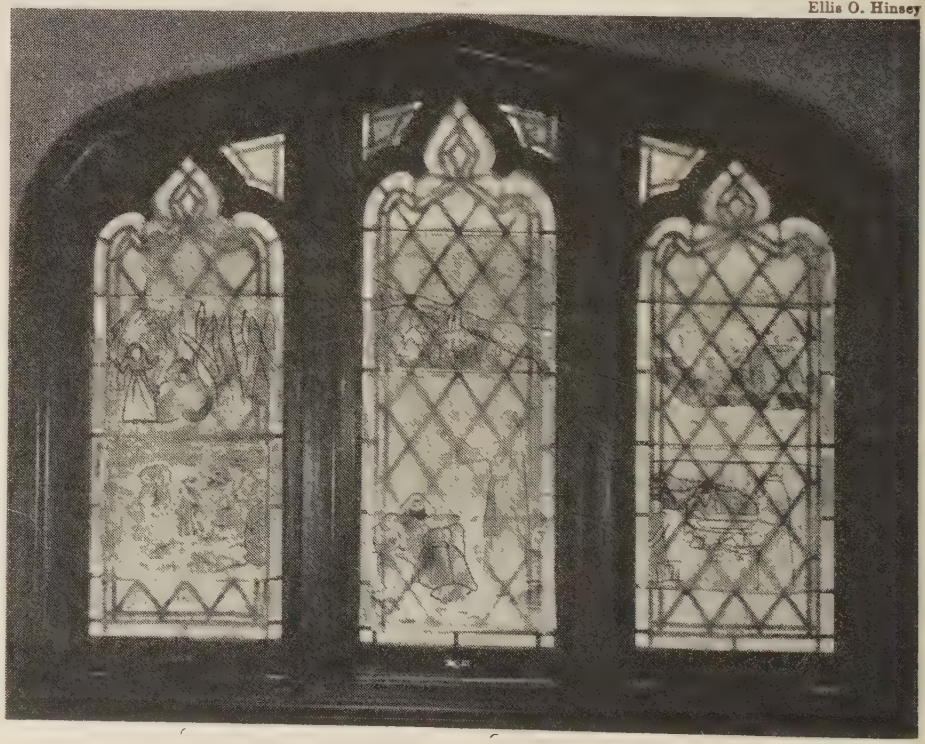
By the time the juniors reached the story of Moses, and saw how God saved him when he was a baby, how he had led him in the wilderness to a great new work of teaching and leading his people, how he had given Moses his wonderful Law, the whole department was ready to discuss some plan for keeping a record of the way in which God kept his promise to Abraham. One class decided to make a record book which they called "The Story of Abraham," but which would tell the story of the promise kept. Another class worked out a Christmas play in which Scene 1 showed Abraham telling Isaac about the promise, and the last scene showed the promise perfectly fulfilled in the tableaux of the coming of the Baby Jesus.

A third class became intrigued with the possibilities they found in the plain-glass window in their department. They decided to make a stained-glass window of it that would tell how the promise was kept through the people in the stories of Genesis and Exodus. Plans were discussed. Scenes commemorating the way in which God kept his promise through those early people were decided upon. The three-paneled window was examined and six scenes planned in relationship to each other were imagined as they would look in place.

Two juniors who did not like to draw volunteered to do all the measuring and the cutting of paper to fit the six window spaces. They also offered to "install" neatly in place all work as it was finished. "And we'll make the little funny shaped pieces that fit in at the top, and we'll color them, too, to match the other pictures," they volunteered, and the group decided that this would be a fair share of the work.

The six pictures comprising the story which the window would tell were given to the other members of the group to work out. They made sketches in pencil, while the measuring of the window space went on. They planned their pictures in detail and consulted together for ways of improving both ideas and work. The greatest problem seemed to be how to fill the space without having to draw in

Ellis O. Hinsey



too many figures, always difficult for juniors to draw. For one session the group experimented with making and putting on blue washes and making swirly white clouds. Once the group discovered that they really could make a passable sky it was comparatively easy to think of ways of sketching in against that background trees, low bushes, flowers and rocks. They marked on each plan the places where the necessary figures would stand. They went into the church and looked carefully at the stained-glass windows there before they began their finished drawings. By the time the measurements were complete and the paper cut to fit the windows, the juniors were ready to draw their finished pictures. Plain white shelf paper was used, though a parchment paper would have been better if the department had been able to purchase the more expensive material.

As each picture was drawn, and before it was painted, the whole group was asked to study the picture carefully, point out the things they liked about it, and to make any helpful suggestions they could to improve it. The juniors felt a responsibility for the window as a whole, and came to see each individual's work in relationship to that whole. The very knowledge that the window would not be really lovely unless each individual picture was well done seemed to give dignity to the work, and helped the juniors not only to offer thoughtful criticisms, but to take such criticism with some appreciation. No one felt hurried, even though the unit moved on into a new period of Bible history. The promise was still being traced throughout that history, and the way in which it was kept through the prophets and other heroes was not lost on the group, but they had carefully outlined what they wanted to undertake, and thus no one lost his way in the enterprise.

As soon as each picture was painted the group used inexpensive poster paints, the picture was attached with Scotch tape to the window, and again the class studied it.

"Are the trees too light to show up well against the grassy background behind them?" asked one junior critic, and the painter of the picture asked to have the picture again, and with the teacher's guidance, mixed a deeper and better shade of green.

"Can you make that tree look more like a palm tree?" was another suggestion, and two or three juniors set off to help find some authentic pictures of palm trees that might help the artist.

When all the pictures were drawn, colored and taped into place, there still seemed to be something lacking.

"It doesn't look like a real stained-glass window," said Betsy in a troubled voice.

"Perhaps we need to look at the church windows again," suggested the teacher, and again the class tiptoed into the church to examine the windows there. It was pointed out how the figures and the various other parts of the pictures were put into the window separately, and so leaded as to seem to be outlined heavily in black. Junior faces cleared and back went the artists to outline all the figures and objects in their pictures. Only the foliage was left untouched. Even the tree trunks were outlined boldly in black paint. The pictures, held against the strong light of the windows, became more real.

Those who finished first helped the other juniors in many ways. Sometimes they looked up needed information in the Bible, as when Barbara wanted to know what color the tabernacle curtains should be. One junior made a trip by himself into the church to study the way the stones on the real windows were made to "look right." Thus when he was ready to make his criticism of the picture about to be discussed, he had some helpful suggestions to offer. Teddy willingly helped Charles hunt for pictures of altars so that he could see how altars were put together. In one case, a junior who despaired because he could not "draw people" was permitted to trace the figure of Joseph going in search of his brothers, using a large primary colored picture for the purpose, but he did not do any tracing until his picture was completely planned and sketched in, so that he knew exactly where Joseph was to stand. For the most part the juniors took much pride in doing their own original drawing. Tracing was regarded as a last resort to be used only when everything else had been tried but had failed.

The window when finished was a source of genuine pride and delight in the department. When the last picture and ornamental piece were finally in place, a simple prayer of dedication was worked out by the juniors in the fellowship period, and it was used in the worship service which followed the "installation" of the window. On Children's Day the juniors asked that their window might be taken into the church and put on the plate-glass window at the side of the auditorium. This was done, though the ornamental pieces had to be temporarily put aside, and the pointed window tops folded under. New rectangular top pieces of color were quickly made and set in place at the top of each of the three panels. Needless to say, the window aroused much interest on the part of the adults, and gave the juniors the joy of having contributed to the beauty of their church on this special day that had been dedicated to them.

NEW BOOKS
FOR THE
Child's Religious Library

Small Rain, Selections from the Bible. Chosen by Jessie Orton Jones, illustrated by Elizabeth Orton Jones. Viking Press, N. Y., 1943. $2.00.

In this delightful book verses and longer passages from the Scripture are illustrated with charming drawings of today's children. The Scripture selections are, on the whole, wisely and carefully made. Some of them will make the children stretch a bit, but the beautiful and poetic words are made understandable by the pictures. The Scripture references are listed in the back of the book. This book will help to give the Bible meaning for children of primary age.

Tell Me About God. By Mary Alice Jones. Illustrated by Pelagie Doane. Rand McNally & Co., 1943. 72 pages. $2.00.

This beautiful book, planned for children from four to six, answers their puzzling and important questions, "Who is God?" "What is God like?" "Does God care about me?" The brief conversational stories are told wisely and simply and they cannot fail to give a little child a happy sense of God's greatness and goodness. The beautiful illustrations, many in full color, add greatly to the charm and value of the book. Parents and teachers will give thanks that this book has been written. We wish that it might be in the library of every little child.

The Bible Story. By Dorothy Childs Hogner. Illustrations by Nils Hogner. Oxford University Press. 1943. 439 pages. $2.50.

In this book an attempt has been made to include the complete narrative of the Bible story. The King James Version has been used but many changes have been made and much nondramatic material has been eliminated in an effort to make the story itself stand out clearly for young readers. The format is attractive; the pages are of generous size and the type large and well spaced. A helpful list of contents outlines the thirty chapters of the book. The seventy full-page illustrations have strength and interest, but some of them lack appeal for children. Unfortunately the face of Jesus seems especially unsatisfactory. This book will be welcomed by those who want to put into the hands of children the complete Bible story told according to the Bible sequence and for the most part in the words of the Bible.

The Juniors Visit a Synagogue

By OLAF HANSON

THE fourth-grade children in a weekday church school were studying about churches, and about ways in which we can learn more about God through our church. In the class were some Jewish children as well as a number of Christians.

As the study progressed, the boys and girls discovered how the early Christian church began, why we have churches, and the part that men and women and boys and girls play in the service of the church. They talked of the people in about half of the world who no longer were permitted to worship God freely in their churches. This made them realize more vividly the unusual privilege of Americans today in being free to worship God in whatever way they choose. The juniors decided that all groups of people were trying to worship God and to feel close to him, no matter what church they attended.

This last thought led to the idea of visiting some churches to see how people worshiped. A Jewish synagogue was close by, and the group made arrangements to visit it. The arrangements included a call upon the rabbi, who offered to take the group through the synagogue and talk with them about the religion of the Hebrews.

The boys and girls found the trip a fascinating experience. They were absorbed in what the rabbi told them in his quiet voice, as he helped them to know how the Jewish people worshiped in the synagogue and elsewhere, too. He spoke about the Jewish leaders, Abraham and his descendants, who had searched for, and learned more, about God. He showed and explained the phylacteries that were worn on the forehead and arm to remind the Jewish people of God. He showed a mezuzah and explained that one is fastened to each doorpost in a Jewish home, and that each mezuzah contains the commandment found in Deuteronomy 6: 4-6. He told about the embroidered star on the red pulpit hanging, and answered the children's interested questions about its meaning. He drew attention to the ark or chest which held several scrolls, and showed a large scroll containing the Torah or first five books of the Old Testament written in Hebrew. He let the children look at this closely and he quoted the Ten Commandments to them in Hebrew. He described the celebration of the Passover, which was then at hand. He told stories of his own boyhood and his growth and training in the Jewish faith.

The children asked many questions, and the rabbi answered these. There was a spirit of friendly fellowship that made one realize what a happy world this could be if people would show friendliness and respect for one another irrespective of race, color or nationality. As the children left the rabbi thanked them for coming and said, "Are we not all worshiping and trying to serve one God?"

The next time that the weekday church school met, there was eager discussion of their visit to the synagogue. It was obvious that they had a new and better understanding of the Jewish faith and a respect for Jewish ways of worship. One Jewish lad said, "I've been attending the synagogue, but I learned things from our visit that I never knew before."

The children wanted to make a record of their discoveries. "Let's make a picture movie of our trip," they proposed, and they commenced this at once. "Let's write down what we saw," was another suggestion, and this, too, was done. The accounts were brief and condensed, as would be expected from fourth-grade children, but they showed that the children had gained both knowledge and understanding from their visit. Here are some of the accounts of the trip:

"We went down to the synagogue. We went in the door. We were all quiet and the boys took off their hats. We went down and sat in the front seats. Rabbi _____ talked to us about the Passover. He talked about a lamb bone that had been burned. He said the bone was put on a table in front of a man that was praying. He talked about other things and then we went out and back to school.

"JAMES"

"I liked the Hebrew scroll best because it made me think of the people in other countries that are fighting and cannot worship God or go to church.

"BARBARA"

"I liked best when he showed us the scroll. I'd of liked to have blown the ram's horn, but I didn't have enough strength.

"DICKY"

"I think the Jewish phylactery a clever idea because of its use.

"RONALD"

"The rabbi, whose name was _____, was very kind. He showed us a scroll. He took the scroll out of a cupboard called an ark. There was a red light on the stage hung up on a chain. It was called an everlasting light. The scroll was written in Hebrew writing. He showed us crackers. They were called unleavened bread and we ate some.

"EVA NELL"

"We went to the synagogue and met Rabbi _____. He showed us the unleavened bread, the ram's horn and the lamb's leg. Then he showed us the scroll that was in Hebrew. Then we went home happy.

"DONN"

"The things that impressed me most were the mezuzah and the furniture on the altar. I liked the furniture a lot because it was old and unusual. For a fact, I didn't even know that there were such things as mezuzahs.

"THOMAS"

The Use of Pictures

In the Nursery Class

By BESS V. NESTER

MUCH more is learned through the eye than through any other sense, and things seen are remembered much longer than things heard. These facts long have been recognized by all educators, and for many years pictures have been an important medium of teaching religion. Children love pictures and those who have learned to read will put down a good book for one less interesting, if it contains pictures. Watch an adult as he leafs through a magazine and you will notice that most often he will choose for his first reading, an article or story that is illustrated attractively.

Pictures should be selected with great care for use in the various age groups, and very good ones accompany the graded lessons. Each has been chosen for its child interest and its teaching message. A picture will add atmosphere to any conversation or story and the little child will interpret it according to his understanding and experience. To him a picture is a reality; it lives and moves. He sees what he understands and if the subject is beyond his experience, he is likely to misinterpret it and gain inaccurate and even harmful conceptions.

In selecting a picture it is important to consider color and simplicity of outline as well as the suitability of the subject. Small children like the primary colors, but these always should be used in flat tones or they will appear garish and unlovely. The best of prints and the loveliest of colors should be used with children from the beginning so that they may grow into an appreciation of the beautiful. Most anyone can become a fairly good judge of color and form by a little study and practice in choosing. Visits to art galleries will help and much can be gained through a study of the pictures included in the graded lesson materials.

Very few permanent pictures are needed for the walls of the Nursery Class room. In fact, one or two in the ordinary room are enough. One favorite is Plockhorst's *Jesus and the Children.* Another may be *The Infant Samuel,* Reynolds; *Feeding Her Birds,* Millet, or a modern picture of a mother and child or a child at prayer. There are two very lovely ones in the McCallum picture set that are suitable for framing and would serve very well in the small room or corner, though they are not as large as would be desirable in a room of greater size. They are the *Holy Night,* by Feuerstein, and *Jesus and the Children,* by Plockhorst. Pictures always should be hung low, on the level of the children's eyes. Many pictures are lost entirely to the children because they are hung too high.

Many very lovely pictures may be collected from magazines, advertisements and calendars for teaching purposes. Each picture should show some action or tell a story. Children are not interested in a mere portrait or a picture of scenery, however beautiful in line or color. The portrait doesn't *do* anything, and the scenery is just as uninteresting to them unless it shows action of wind or water. In choosing action pictures, desirability of action must be considered. For instance, one of a child knocking over his bowl of cereal or kicking or crying certainly would not be desirable nor would it leave a happy impression. Children are influenced by pictures and the story they tell much more than we realize and one that may be "cute" to an adult might teach a wrong habit to a child or make an undesirable impression that would stay with him through life. A very few Bible pictures can be used with nursery children. Most of these subjects are far beyond their comprehension, and some would even cause horror or fear. *The Descent from the Cross* and *Daniel in the Lions' Den* are good examples of the latter. Symbolical pictures, such as *The Good Shepherd,* must be saved until the children are old enough to understand and to appreciate symbolism.

It is best not to use many pictures at one session. Three or four are enough, and all of these should be related in thought and within the present experience. For instance, pictures that show mothers at work in the kitchen while the children are planting seeds in the window box would be quite confusing because they contain two ideas. If the idea to be developed has to do with growing seed, the pictures should be about planting seeds and flower gardens. If the story is about birds building nests, the pictures should not show birds in the snow.

Pictures are used in the Nursery Class to introduce a new interest and to help the children to concentrate on a certain thought. The wise teacher will arrange the pictures she wishes to use in a certain session before the children arrive. She will put away all that are unrelated to the theme she plans to use and will have three or four available on tables, picture rails or a dado. The pictures that illustrate the story are needed to arouse interest and to help the child to think. These should be where they can be handled freely, for a child must feel in order to see. Notice an adult shopping and you will see that even he wants to touch and handle what he sees. A little child will say, "Let me see!" and hold out both hands to grasp what he wants to look at.

Sometimes there will be no story, but simply a picture talk as teacher and children look at the pictures and discover the stories they tell. After such a talk when the children have made their own contributions, the request may come, "Tell about it!" and the teacher will tell the story as it already has been made up by them. This should be done with only a few children at a time so that each can see the picture easily and can look into the teacher's face. The

(*Please turn to page 27*)

Loder

Guiding Beginners' Thoughts

Through Conversation

By ESTHER FREIVOGEL

DURING February your teaching will move from a unit on Jesus, the good Friend and Helper, to one that places emphasis on the children themselves as good friends and helpers. To achieve your purposes you will be certain to have conversation. Many adults find this the most difficult part of their work with children. Here are some things that they say: "I do not know what to talk about. . . . I cannot seem to use words that children understand. . . . I do not know what to do about the child who talks too much or the one who will say nothing. . . . They ask such difficult questions, the kind that philosophers spend a lifetime seeking to answer. . . . Because the attention of young children is easily distracted, I find it hard to keep their thoughts centered on one subject." Let us consider some of these problems as we prepare to use the new units begun this month.

Environment and Conversation

Let us go with some beginners into two different rooms. The first is bare except for chairs, tables, and a piano. There is nothing in the room to suggest to children the thought of boys and girls helping at home. The only way in which the teacher can bring about conversation on this subject is by talking herself and asking questions. She finds it difficult to unify the children's thinking and feels as if she is pulling responses out of them.

In the other room the children find playhouse equipment. There are unbreakable dishes, a dishpan and small towels, a broom and dustpan, and small dustcloths. It is easy for a teacher to enter into a play situation of this kind and say, "Good morning. Who is the mother in this house? She looks as if she needs some children to help in the home. There are dishes to be washed (imaginary water) and dried, a floor to be swept, and furniture to be dusted." Spread out on low tables in another part of the room are pictures of children doing things which they do not ordinarily think of as ways of helping in the home, such as dressing themselves, putting away toys, washing hands, going to bed without fussing. As the children help the teacher hang the pictures they talk about the things the children are doing. "When children do these things for themselves," the teacher may say, "their mother can be working on other things that must be done in the home." After such play and picture study it will seem natural for the group to converse about ways in which children can help at home.

In another church the beginners do not have a separate room, only a couple of pews in the front of the auditorium. When the children arrive, there is nothing for them to do except to sit on the hard benches. Conversation about being friends is difficult in such an environment. A teacher in a similar situation has overcome this problem by having dolls and blocks for the children to share with each other, a box of small toys from which to choose a gift for a sick child, and pictures and picture books of children being good friends to look at and talk about. When toys are put away, it is easy to start conversation by saying, "This morning I saw someone being a good friend when playing with blocks. What do you think he did?"

It is difficult to initiate conversation in a bare room. On the other hand, it is difficult to have conversation on one subject if there are too many or too varied stimuli in the room.

Teacher's Preparation for Conversation

An adult who is unacquainted with four- and five-year-old children in their homes, kindergarten and play centers is not likely to know of what helpful, friendly behavior they are capable. Visits to homes, nursery schools and kindergartens, conversation with parents and teachers, and observation of children in play centers will help a teacher to know what can be expected of beginners. Often more can be learned from teachers than from parents, because the latter still look upon their four- and five-year-olds as babies and continue to do everything for them. A beginner teacher must know what her children are capable of doing before she can converse with them about helping at home or being good friends with playmates.

Did you ever try to converse with someone who speaks a different language from yours? Adults who are not acquainted with little children experience a similar difficulty. A minister frankly admitted that the hardest thing for him to do was to talk to young children. To converse successfully with beginners a teacher must be acquainted with their vocabularies and be able to express her thoughts in their words. She will not speak of their "tasks" or "chores" if these words are foreign to them. When she does use a word which she wants them to know, she carefully plans ways to make it meaningful. The word "friends" may not have much meaning for some beginners. They speak of other children as their playmates, so the teacher begins with that. "Who are your playmates?" she may ask. "How can you make your playmates happy? What toys do you have to share with them? You know how to be good friends to our playmates." The word is also used in connection with friendly behavior in the department.

Too often teachers fail to think through carefully the questions they will ask the children. This failure is often the cause for failure of conversation with a group. There is a difference between asking, "What do you do to help Mother?" and "What can a girl as big

as you are do to help Mother?" The former may lead to boastfulness or the telling of things that are not true, for all children like to appear well in the eyes of the teacher. "How can you play with your wagon so that your friend, Billy, will have a happy time, too?" is better than, "How do you play with your wagon so Billy has a happy time, too?" Asking two questions in one is also a bad practice. One thing at a time is a good rule to follow.

The importance of environment to conversation was discussed so thoroughly above that little need be added here. It is enough to say that the careful selection of pictures, nature materials, objects, and work and play materials is an essential part of the teacher's preparation.

Conversation with Individuals and the Group

Too many teachers think only of conversation with the group as a means of teaching. In reality some of the best teaching takes place when a teacher converses with one or two children. A helping teacher will attach more importance to her task when she comes to realize this. She may join a child who is looking at pictures or picture books, one engaged in handwork, or a small group in a play center. She must be willing to listen as well as to talk. Children like to hear "how teacher helped her mother when she was a little girl" and "what teacher and her playmates did to be good friends to each other."

Group conversation is not easy to guide. A contribution not to the point must be passed over lightly. The child who wants to talk all the time must be reminded that "John also would like a turn." A child who has difficulty with words can often express himself better in action. You may say, "Show us what a boy your size can do to help at home," or "Show us how you play with one of your toys, John. Will someone tell John how he and his little friend can play with his toy?" When conversation is sidetracked or attention wanders, a picture, object, song or dramatic activity will help all thoughts to center once more on "children helping others" or "children being good friends."

In Preparation

Workers with nursery children will be interested to know that a new course for these little children and their leaders is now being prepared. The author is Mrs. Eva B. McCallum, outstanding specialist in nursery work. Because most workers appreciate specific help, it will contain careful suggestions for a week-by-week procedure.

The new course is scheduled for use next fall.

The Use of Pictures In the Nursery Class

(*Concluded from page 25*)

experience may be repeated as different children become interested in the story a picture tells.

In the picture file there should be pictures of pets and animals with which the children are familiar; birds of different colors, those building nests, feeding young, and in the snow and rain. Children enjoy stories of familiar home life, so there should be pictures of families doing things together, driving, picnicking, going to church; babies playing, sleeping and being cared for; mothers working about the house; fathers going to work or coming home, mowing the lawn, drying dishes for Mother; children helping their parents at simple tasks. They will appreciate our public helpers more if there are pictures of policemen directing traffic and helping boys and girls; mailmen delivering the mail; the milkman, paper boy, grocer and store with fruits and vegetables displayed.

There should be a collection of seasonal pictures, also, such as those of vegetable and flower gardens; snow scenes with boys and girls playing in the snow; children wearing galoshes and raincoats and carrying umbrellas; wind blowing trees and clothes on the line, windmills and weather vanes. There are also lovely pictures of nighttime, children going to bed, kneeling in prayer, saying "thank you" at table. These subjects and many others can be found as one reads magazines and other periodicals. A very good collection can be made from which a teacher can choose pictures to fit any theme for teaching purposes.

These pictures may be mounted on stiff cardboard and shellacked or waxed for preservation. The mountings should be of one size for easy filing. Fortunate is the teacher who has a filing cabinet, but one can be made from a box of a size that allows the pictures to stand upright. This may be divided into sections by pieces of heavy cardboard cut higher than the pictures and numbered or labeled according to the subject of the pictures in each section, such as "Pets," "Babies," "Families," "Birds," "Toys," "Nature," "Friends," "Jesus," and "Bible."

Picture books are useful in the Nursery Class also, but again, these should be chosen carefully. If they are homemade, they should be of cloth or window-shade material sewed together with yarn or fastened with paper clips. There should be but four or five pages with one picture to a page and all related in thought and subject. These may be discarded when soiled or torn, and new ones made. All pictures as well as everything else in the nursery rooms should be kept immaculately clean and in order, for through such simple things the little child learns his first lessons in living a clean and orderly life.

H. Armstrong Roberts

The Thing That Counts

By Fred McWhorter

I planted some flower seeds one day,
And waited to watch them grow.
Soon blossoms bright and beautiful
Were ranged in a fragrant row.

I caught on the gentle summer breeze
Their perfume as it passed.
But the flowers faded, one by one,
Too transient were they to last.

I carved a name on a cornerstone—
He had builded that tower high,
And I thought that his memory well deserved
To live in the by and by.

But the years erased the letters bold,
And in time the building fell.
His name was gone, and his memory dim,
And none were left to tell.

I planted the seed of God's own Word
In the heart of a child I knew.
Then straight and strong, a man e'er long;
But in spirit, too, he grew.

And he made his life a monument
That defied Time's aging reach.
So I learned that the only thing worth while
Was the Truth I had tried to teach.

■

Ralph Berry

Primary Worship Suggestions

Friends of Jesus at Work

By MARY GRACE MARTIN

THIS MONTH we shall have an opportunity to interpret many kinds of activities carried on through the church. We shall attempt to guide the children to find the deeper spiritual meaning in the work in which friends of Jesus are engaged in distant mission fields, in needy areas of our own country, or in the local community. We hope also to help the children to find a share in this work as a way of working with God.

To make these worship experiences most meaningful, the leader should be thoroughly familiar with the service activities carried on by her own church and denomination. She should secure facts, pictures, and stories relating to foreign work, mission centers in cities, or other work that is to be stressed. These should help the children to understand the wide variety of Christian services and the great number of helpers required to carry on the work. Prayers should include remembrance of the helpers or the friends of Jesus at work. Specific persons and places should be named when possible.

The song, "Thy Work, O God, Needs Many Hands," leads naturally to the offering service and participation in the projects sponsored by the church. It may be possible to make a special arrangement to use the offerings this month to help friends of Jesus at work in areas selected by the children. If gifts of food or clothing are brought, these, too, should be dedicated as part of the offering service.

1. Across the Sea

Today we shall try to help the children to think of missionaries, relief workers, and other Christian workers as friends of Jesus who are carrying on the work that he started. For the worship center use a picture showing some form of Christian work in a mission land. Similar pictures may be placed around the room for study.

QUIET MUSIC AND MEDITATION: "Friends All Over the World."[1] Ask the children to study the pictures that have been placed and to think of the many kinds of work that Jesus' friends are doing in China, Africa, India or in other countries. The children may walk around quietly to study the pictures.

SONG: "Our Father, as We Start the Day"[1]

PICTURE STUDY AND CONVERSATION: "In what land do you think this picture may have been taken? There are many friends of Jesus at work in _____. What do we often call persons who go to do Christian work in distant lands? What kind of work is the missionary doing in this picture? (Teaching, preaching, visiting a family, treating a sick person, or other work.) What other kinds of work do missionaries do? Through such work the missionaries win for Jesus many new friends who share in his work. In almost every land today there are some friends of Jesus at work. Can you name some of the lands?"

SONG OR POEM: "Friends All Over the World"[1]

STORIES: Create your own stories telling of Christian friends at work in:

1. China. Tell of the need for food and of the good work carried on there by relief workers who distribute food purchased by our gifts.

2. Africa. Tell how friends of Jesus there are laboring to translate the Bible so that the African people can read about God and Jesus in their own language.

3. India. Tell of the work of teachers and helpers in the mission schools and hospitals.

"Because of these workers, people in many lands may sing as we do,"

SONG: "God Is with Us"[1]

BIBLE VERSES that friends of Jesus teach in many lands: Isaiah 64: 8*a*; 1 John 4: 7, 11. Other verses may be added.

PRAYER: Direct silent prayer for friends of Jesus at work in countries in which workers are supported. Close with a brief prayer such as, "Dear God, we thank you for friends of Jesus at work all over the world. Help us to help you, too, through our gifts."

SONG: "Thy Work, O God, Needs Many Hands"[1]

2. In Desert Places

Through our worship today we wish to guide the boys and girls to think about the Christian work carried on among the American Indians. Indian rugs, blankets, baskets, pottery, beadwork or other articles showing their skills may help to make an attractive interest center. The picture, *Appeal to the Great Spirit*, would be an appropriate worship picture, although other pictures of American Indians may be substituted. (See the Primary Picture Set, Year 3, Part 2.)

QUIET MUSIC AND MEDITATION: "Hopi Lullaby," from *Many Moons Ago and Now*, or other Indian music that is quieting. "Today we are going to think about the friends of Jesus who are at work in the far-off desert places of our own country. During our worship music try to picture the people who make these pretty rugs and baskets. Who are they? Many American Indians live in our western desert states. Think about them and of the friends of Jesus who live there with them."

SONG: "Children of One Father."[2] or Year 3, Leaflet 18.

CONVERSATION: "Has any one of you ever seen an American Indian? If you were to travel to the western part of our United States (or if you live there) you would probably see many Indians with articles to sell. What are some of the lovely things that our Indian friends can make?" Take time to show articles or pictures, and talk about their skills. "Can anyone tell us how the Indians live?" A third-year child may be asked to tell about the cliff village. (See Year 3, Lesson 18.)

SONG: "Hopi Lullaby." Sing this or another Indian song for the children.

CONVERSATION: "Many of our Indian friends know about God and worship him, but many do not know about Jesus

and the things he taught. Is there anything that Christian people can do about that? Yes, friends have been sent to live with the Indians and to teach them about Jesus. These friends of Jesus often meet the Indians in a little mission chapel built by other friends of Jesus. Here the Indian boys and girls learn to sing some of our songs or listen to some of the same stories we love. They might sing the song, 'God Is with Us.'[1] Shall we sing it now? . . . Jane, if you were in one of those mission chapels with some Indian boys and girls, what story of Jesus would you like to tell them this morning?"

STORY: Recall or tell a story suggested.

BIBLE VERSES that we could teach to Indian friends: Romans 10:12*b*; "O Lord, thou art our Father," Isaiah 64:8; "Let us love one another: for love is of God," 1 John 4:7. Other verses may be added.

PRAYER: Silent prayer for our Indian friends and those who work with them.

PRAYER RESPONSE: "Father, Hear and Answer Us"[1]

SONG: "Thy Work, O God, Needs Many Hands"[1]

CLOSING POEM: "The Many, Many Children," Year 1, Leaflet 19.

3. In Cities

Today we shall guide the children to think about those friends of Jesus who are at work in big cities, especially those who work with children of other races or nations. A picture showing children from many races or nations gathered together would be appropriate for the worship center. Pictures of Negroes, Italians, Mexicans, or other children found in our country may be placed around the room.

QUIET MUSIC AND MEDITATION: "Our Fair Land, America," Year 2, Leaflet 18. Read the words of the song, then ask the children to think about the many children from other lands or of other races who live in our big cities, and what friends of Jesus can do to make them happy.

SONG: "The Many, Many Children," Year 1, Leaflet 19.

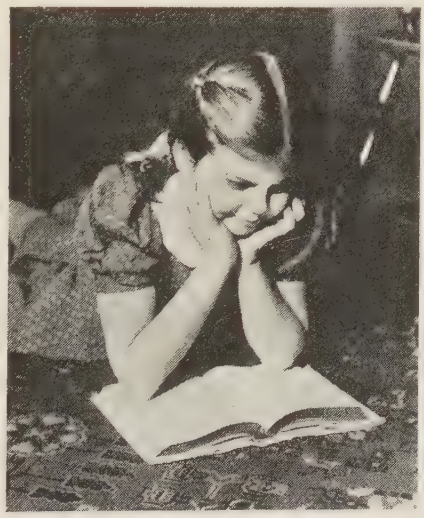
CONVERSATION: "John, do you know anyone in your school who has come from another country, or who is of a different race? If you went to school in New York, you might sit beside a little boy from Italy who is eager to learn about America and the language we speak. If you lived in Baltimore, you might often ride beside a Negro on a streetcar. If you lived in Chicago you might play ball on a city playground with boys from Sweden or Greece. If you lived in Los Angeles, you might shop at markets where Mexican boys and girls go. In fact, if you lived in any large city you probably would meet boys and girls from these and other lands. But strangely enough, we do not often find these boys and girls in our church schools. Sometimes it is because they live too far away to come. Sometimes it is because we do not even ask them to come. Yet we are all children of one Father."

SONG: "Children of One Father," Year 3, Leaflet 19.

REPORT: "Would you like to know what some friends of Jesus have done in our cities for these people from other lands? Some have built special chapels or churches where Italians or Mexicans or others can come to sing and to worship God in their own language. Others have opened community centers where all children may come to play, to listen to stories, to sing, to draw, to learn to sew, or to do with their hands things that require skills. At such places boys and girls from many lands discover friends and have happy times together. Then sometimes Christian friends provide nurseries where working mothers may leave their children to have happy times while the mothers work. Some friends of Jesus try especially to help the newcomers to America when they first land in cities like New York or San Francisco. Just think how glad these strange people must feel to find someone who guides them to good resting places or good meals. Friends of Jesus always can find much work in large cities. This morning let us remember them as we talk to God, and also the people whom they help."

PRAYER: "Dear God, we are glad for friends of Jesus who work in the cities. Just now we are thinking of those who work in the mission churches in our cities. Bless the friends who teach games and music and sewing and other activities at the Christian centers. Be with those who care for nursery children while mothers work. Help all the people who come to these places to find friends and happy times."

W. Henry Boller



A BIBLE VERSE: John 15:12

SONG: "Lord, I Want to Be a Christian." Year 2, Leaflet 20. "In Baltimore there are many Negro churches. Negroes like to sing this song. We, too, can sing it as a prayer to God."

SONG: "Thy Work, O God, Needs Many Hands"[1]

4. With People Who Face Hard Things

Our purpose today is to help the children to understand how Christians may help Japanese Americans. For the worship center secure a picture showing friendly relations with Japanese Americans, or use a Japanese print to suggest some of their skills. A vase from Japan may hold some greens.

QUIET MUSIC AND MEDITATION: "Our Fair Land, America." Year 2, Leaflet 18. Ask the group to think about the many Japanese boys and girls who never saw Japan and know no other home but America.

SONG: "Our Fair Land, America"

CONVERSATION: "In the western part of our United States live many Japanese people, but not everyone who comes from Japan is an enemy to America. Some Japanese have lived here for many years and love America as their home. Others have been born here and love America as you and I do. They wear clothes just like ours, eat the same kind of food, and speak the same language as we speak, yet they cannot change the color of their skin or hide the fact that their ancestors came from Japan. God has made them that way. The war has made it very hard for these people. Although many of them owned their own homes and were happy in them, they have had to go to strange camps built by our government because people were afraid that all Japanese might be enemies. What do you think about it?"

STORY: "One day some Japanese Americans living in California learned that they had to leave their homes in a very short time. They could take with them only necessary baggage. This meant that many things had to be left such as furniture, toys and articles which they treasured.

Some friends of Jesus felt very sorry for these people. They said, "Many have no way but to carry their heavy baggage to the railroad station. Let us use our automobiles to take them."

"And they will not have time nor the things with which to prepare breakfast," said others. "Let us prepare lunches for them and serve them at the trains. That will show them we want to help them."

(*Please turn to page 33*)

Junior Worship Suggestions

Courage to Do Right

By DORIS CLORE DEMAREE

THROUGH our worship experience this month the juniors should discover how they may develop courage to do the things that they think are right. They will think of the help to be found through prayer, reading the Bible, association with other Christians and through studying the lives of Christian leaders.

You might use in the worship center the picture, *Follow Me,* by Tom Curr. Ask a group of juniors to help plan and arrange the table each Sunday. If they suggest the use of artificial flowers help them to decide that only real flowers or vines are worthy of a place in our worship center.

All hymns chosen are from *Hymns for Junior Worship.* If you must substitute hymns you will want to choose those that not only are good music but that carry the thought needed at that particular point in the service. Some leaders who use a different hymnbook have found it very helpful to purchase one or two copies of *Hymns for Junior Worship.* Hymns used from that book then are read as poems or written on the blackboard and memorized for use when needed.

When individual juniors are to have an active responsibility you will want to help them to be well prepared so that their contributions will add to the worship atmosphere. Your interpretation of the Twenty-third Psalm will be improved if you read *The Song of Our Syrian Guest,* by William Allen Knight. Pictures interpreting the psalm are found in the *National Geographic Magazine* for December, 1926. If you can borrow a copy for the browsing table this month the juniors will enjoy looking at it.

1. Courage Through Prayer

PREPARATION FOR WORSHIP: Soft music

CALL TO WORSHIP: Psalm 66: 1-2, 4

HYMN OF PRAISE: "Ever Faithful, Ever Sure"

PRAYER

OFFERTORY: Hymn of Dedication, "All That We Have Is Thine"

INTRODUCTION OF THEME: It often takes real courage for men to be followers of Jesus. Can you think why? How do you suppose they got the courage to be Christians? If you do not know, can you think of ways in which they might have gained this courage? (If they do not suggest things you might say, "Do you think they could gain courage through prayer? Bible reading? From other Christians? From the lives of great Christian leaders?) Today our worship will help us to realize that we can gain courage through prayer. Jesus spent much time in prayer. Whenever he had something especially hard to do he went apart to talk with God.

FROM THE BIBLE: Mark 1: 35-39 (Read by a junior)

LEADER: It was not easy for Paul to follow Jesus. We read of one time when he was beaten and thrown into prison, yet he spent the time singing and praying.

FROM THE BIBLE: Acts 16: 23-25 (Read by another junior)

HYMN: "The Lord Is Ever Near"

LEADER: The stories we have read of Jesus and Paul happened long, long ago. Can you think of times when it might be hard for us to be Christians today? How do you think prayer would help us? Would you always need to go off by yourself to pray? (Help the juniors to see that we need both kinds of prayer. We need to set aside a time to talk with God, yet sometimes we need courage quickly. Someone does something and we are angry. It is hard for us not to strike or to say something that will hurt.) How could we pray? (Help them to understand that we can think a prayer just as well as we may speak the prayer at other times.)

PRAYER HYMN: "Show Me What I Ought to Do" (Sung or read as the closing prayer)

2. Courage Through Bible Reading

PREPARATION FOR WORSHIP

CALL TO WORSHIP: "O Come, Let Us Worship"

HYMN OF PRAISE: "Ever Faithful, Ever Sure"

OFFERTORY: "All That We Have Is Thine"

FROM THE BIBLE: Psalm 27: 1, 3, 8, 11*a*, 14 (Read in unison)

HYMN: "The Lord Is Ever Near"

LEADER: Many people today receive courage as they read the Bible. Can you think how this may be? (Help them to see that as we read of others who have done hard things it often helps us to do the things we have to do. Often we can find a verse or verses that help us to know just the right thing to say or do. Sometimes they are verses that tell us to have courage. Sometimes they help us to remember God's love and care. The Twenty-third Psalm helps.

INTERPRETATION OF PSALM 23: (Read verse 1.) God is like a shepherd. A shepherd helps the sheep to have that which they need most. (Read verse 2.) The shepherd takes the sheep to pastures where they can find food. A sheep will not drink from running water else he would be strangled. The shepherd finds the still waters necessary for his nourishment. (Read verse 3.) If a sheep strays upon land owned by another and is caught by the owner of the land, the sheep is his. If the shepherd can bring back the stray before he is captured it is as if his soul was restored to him. Many paths of Palestine are rough and rocky. Some lead to dangerous cliffs, near wild animals and other dangers. The shepherd will guide his sheep in the right paths if they will listen to him. (Read verse 4.) Many dangerous places in Palestine are given names such as "the Valley of the Shadow of Death." Sometimes the shepherd must take his sheep over these dangerous paths in order to reach the green pastures. With his rod and staff the shepherd guides them in the way that they should go. (Read verse 5.) Many times the shepherd must take the sheep to pastures that are filled with enemies. There are some weeds that will poison the sheep. The shepherd must see that these are cleared away. Sometimes snakes lie in molehills ready to bite the sheep when they come near. The shepherd must be ready to drive them away. He must ever be watchful for wild animals that might be near. Then when day is done and they return to the sheepfold the shepherd stands at the door so that only one sheep can enter at a time. He looks carefully at each one. If the sheep have been scratched by the brambles or rocks along the way the shepherd will rub healing oil upon the scratches. Sometimes one of the sheep is tired and thirsty. The kind shepherd dips his gourd cup into the water and holds it for the thirsty sheep to drink. (Read verse 6.) At last the sheep has entered the sheepfold. Darkness has come and he is at rest. In the quiet peacefulness of the fold he knows that no harm can come. He is happy with his trust in the shepherd and is quite sure that so long as he is under the shepherd's care, so long as he follows the shepherd's guidance all will be well.

God is like a shepherd. So he cares for his people. If we follow where he leads we need not be afraid. Our feelings may be hurt by unkind people about us, but we know that God loves us. His love will heal our hurt feelings. His love will give us courage to do the hard or dangerous things. Like the sheep, we, too, will be happy and content with his love.

FROM THE BIBLE: Psalm 23 (Have it

read reverently by a junior who reads well, or, if all the juniors know it they may repeat it in unison.)

PRAYER: Our Father, we thank thee for the Bible and for the many ways that it helps us. Sometimes we have hard things to do. Sometimes we are afraid of the things that people will say or do if we do what we believe is right. Help us to remember that we can find help and courage in our Bible. This we pray in the name of Jesus, who had so much courage. Amen.

RESPONSE: "Hear Our Prayer, O Lord"

3. Courage Through Association with Others

PREPARATION FOR WORSHIP

CALL TO WORSHIP: Psalm 66: 1-2. 4

HYMN: "The Lord Is Ever Near"

PRAYER

OFFERTORY: "All Things Come of Thee, O Lord"

LEADER: Down through the ages people have loved and trusted God. He has helped them to have courage to do hard things.

FROM THE BIBLE: Psalm 23 (Read or spoken in unison)

LEADER: Do you remember a time when you were very young that you were afraid to walk a certain street, or go to bed in the dark, or something else equally hard? And do you remember how you were not afraid any longer, or at least not quite so much, when Father or Mother was with you? Having them with you gave you more courage, made you braver. Can you think of different ways or times that being with others who think as we do, or who want to do the same sort of things we do, helps us to be brave? This is one of the ways that God helps us to have courage.

HYMN: "God's Presence"

STORY: "How Grandmother Helped"

Alice and Johnnie Roberts raced along the sidewalk. They had spent the afternoon with Grandmother who was kept in because of a broken ankle. First Johnnie was ahead and then Alice. As they came near the corner Johnnie had a brilliant idea. He was behind Alice just a bit, so before she knew what was happening he would cut across the corner lawn and get ahead.

Quicker than you can think, he was away. But just as he started Alice looked back and across the lawn she went, too, trying to get ahead. As they ran, both of them were watching the other far more than they were watching where they were going. That was why it happened. Spang! Spang! Mrs. Jameson had strung an extra line across the side lawn for the nice clean towels she had washed. But a clothesline could not take the impact of both the twins at the same time and down it came, taking with it the freshly washed towels.

The twins scrambled hastily to their feet and surveyed the damage. Johnnie's first thought was to run. Mrs. Jameson would never know they had broken the line. She would think the brisk wind had done the trick. But Alice said, "Oh, Johnnie, now we can't go to the ball game this afternoon. We'll have to take our money to buy Mrs. Jameson a new line and we'll have to spend part of the afternoon washing these clothes clean again!"

"Aw, Sis! If we hurry home she won't know we did it and——" Then Johnnie remembered something Grandmother often had said, "Johnnie, only a coward will tell a lie. You can't be very brave and tell an untruth!" Maybe he *was* afraid—but Alice wasn't. Well, if she could tell the truth he could go with her and tell the truth, too. It would be lots easier than going alone.

And knowing Grandmother helped, too.

PRAYER HYMN: "Show Me What I Ought to Do" (May be sung or read as the prayer. Be sure to use the "Amen.")

4. Courage Through the Lives of Christian Leaders

PREPARATION FOR WORSHIP: "Lord, I Want to Be a Christian"

CALL TO WORSHIP: "A Call to Worship" (Read or sung)

HYMN OF PRAISE: "All People That on Earth Do Dwell"

OFFERTORY: Prayer of Dedication by an adult.

FROM THE BIBLE: Psalm 23 (Read or spoken in unison)

HYMN: "Our God, Our Help in Ages Past"

LEADER: As we learn about great Christians down through the ages it helps us to be brave in times of danger or at times when it is hard to do the right thing.

CHRISTIANS WHO WERE BRAVE: (Told by juniors)

First Junior: George Washington Carver was a great Negro Christian. It was hard for him to get an education because he was a Negro and because he had to work for every penny of his living. He liked most of all to paint beautiful pictures, but he knew he best could help his people through his work as a scientist, so that was what he did. Though his own race often shunned him and would have little to do with him he still did all he could to help them. White people, even when they wanted him to speak at their important dinners, would not let him eat with them. Instead, he would eat in his own room or elsewhere and then wait out in the hall for the white people to finish eating so he could speak. With all his ill treatment, with all his desire to paint, he kept on with his experiments. He said that God had given him this ability and he must use it for the benefit of others.

Second Junior: It was hard for Father Damien to be the kind of Christian he was. When he first told his friends that he wanted to go to the Hawaiian Islands as a missionary they called him a fool. It is hard to be called a fool and yet to go ahead with your plans, but he went ahead. Years later when he offered to go to serve the lepers of Molokai he was told, "Yes, you may go but you cannot take time to get your clothes or to say good-by to

(*Please turn to page 33*)

Ellis O. Hinsey

Carrying On the Work of Jesus[1]

By ELIZABETH F. TIBBALS

Introduction

THIS UNIT presents a study of ways in which Jesus' friends carried on his work and of similar kinds of work as they are carried on today by those who know Jesus and are showing their love for him by their service to other people.

Through it the juniors should come to a growing realization that Jesus' work was a beginning that has been carried on through all the years since then by great and by humble persons who have loved Jesus and believed in his way of life. They should recognize how that work is carried on today, and should feel an increasing desire to have a share in it.

The unit will attempt to clarify the ideas of the juniors resulting from their own observation and experiences with the activities of their own and other churches.

BAPTIST LEADER, *Missions* magazine, *Young People*, and other church papers, as well as some newspapers, will provide news items the juniors can use as reports, showing how the work is being carried on today. The more up-to-date this unit can be, the more effective it will be. Not only items about missionary work, but stories of communities meeting the special needs they feel because of huge increases in population, stories of persons submitting to dangerous scientific experiments to discover cures for diseases or better methods of nutrition, and accounts of churches that are providing an active program to interest people of all ages, should be used to enrich this unit.

Possible Activities

1. *Memorizing a Hymn*

The hymn, "His Own Church," probably is not well known in your group. The words are particularly appropriate in this unit, and for that reason it is a good hymn to learn. The tune, "Austrian Hymn," may be familiar to the group. It is No. 93 in *Hymns for Junior Worship*, and the words are included in *Juniors*. If possible present both words and music together the first time. Work on the words alone may prove necessary later on if some juniors have difficulty learning them.

2. *Illustrating a Hymn*

The hymn, "Our Church," (No. 92 in *Hymns for Junior Worship*) may be illustrated in a series of three posters, or in a scrapbook.

3. *Making a Mural Showing How Jesus' Work Goes On*

The separate panels of this mural might be made on wrapping paper, one panel for each kind of Jesus' work that is still going on in the world today—such as his work of healing, showing friendliness to other races, and spreading the story of God's love.

4. *A Service Project*

Making a special gift to the World Emergency Forward Fund. Consult your pastor, C.W.C. leader, or Women's Missionary Society for other suggestions. It may be that a service project launched during the last unit may be carried through to advantage this month. It is better to develop thoroughly one worthwhile activity than to try too many short-time giving projects.

Providing some needed equipment for another group in the church, possibly toys for the nursery. (Consult the superintendent about the material that may be needed.)

Session 1. February 6

JESUS' FRIENDS WORK TOGETHER

Read carefully the introduction to this unit and glance through the other three sessions. You then will be able to help the junior leaders to plan wisely for their meetings. Detailed plans for each session are given in the story-paper, *Juniors*, the week preceding the date of the meeting. You should have copies of this paper.

Session Outline

QUIET MUSIC
SCRIPTURE THOUGHTS: Junior leader
HYMN: "O Master of the Loving Heart"
PRAYER: Junior leader
DEFINITIONS OF THE WORK OF JESUS
SUMMARY DEFINITION: Junior leader
SCRIPTURE: Acts 2: 44-47
HYMN: "Brother of All the World"
STORIES: Two juniors
1. "Working Together to Build a Church"
2. "Working Together to Welcome New Friends"
HYMN: "His Own Church"
OFFERING SERVICE
WORK PERIOD: Guided by adult counselor
HYMN: "Faith of Our Fathers"
CLOSING PRAYER: Adult counselor

Helping with Discussion

Although it is suggested that the junior leader summarize the definition of Jesus' work, it will be necessary for you to be alert to clarify any points that seem hazy. The junior leader may need some help from you, as well as from the suggested summary provided under "Materials for Your Meeting."

The Work Period

This unit will adapt itself to several possible activities. (See the Introduction.) Do not let your group undertake more than they can complete, but rather help them to choose those activities of most value for them.

Session 2. February 13

JESUS' FRIENDS ARE BRAVE

Last week we talked about how Jesus' friends work together through church and community groups to carry on the work that he began. This week we shall try to help the juniors to recognize that carrying on this work is sometimes hard—that being a follower of Jesus never has been a "sissy" life—but that Jesus' friends show great bravery and devotion in carrying on the work in difficulty and danger.

The reports for the juniors to give represent various kinds of preaching, teaching, and medical work. Help them to find in papers and magazines current news items about actual persons that will illustrate these sides of the work of Jesus.

Talk about the service project which the juniors last week agreed to carry out, and continue plans in any way necessary.

By friendly approval, or critical comment when it is needed, guide the juniors to do their best work on the mural, posters, or whatever they are making.

Session Outline

QUIET MUSIC
OPENING THOUGHT: Junior leader
PRAYER: Junior leader
HYMN: "His Own Church"
SCRIPTURE: Acts 3: 1-11, followed by comment
OFFERING SERVICE
REPORTS: "Bravely Carrying On"
HYMN: "Forward Through the Ages"
WORK PERIOD: Adult counselor
CLOSING PRAYER: Adult counselor

Session 3. February 20

JESUS' FRIENDS ARE FRIENDS TO ALL

This week the main emphasis will be on the sharing of the story of Jesus and the carrying on of his work through friendliness to people of other races. In this day when, because of the war situation in which we live, juniors are very conscious of race and nationality

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

divisions, it is particularly important that they realize that Christ and his message are for *all* people, friends and foes, east and west and north and south, every color.

The Scripture references to be looked up and reported by several juniors under "Jesus, the Friend of All," and "Early Christian Leaders Share the Story with Those of Other Races," (see *Juniors* for February 13) give examples of the words and deeds of Jesus, Peter, Paul, and others in relation to this theme. If the juniors reporting do not seem always to catch this emphasis, help them to see the relation of these verses to it.

You may be able to supply additional items to be used as reports. Encourage the junior leader to look for articles and news items to illustrate this theme. Find some yourself and clip them for study and report by some of the juniors.

Session Outline

QUIET MUSIC
OPENING THOUGHT: Junior leader
HYMN: "His Own Church"
PRAYER: Junior leader
RESPONSE: "Hear Our Prayer, O Lord"
SCRIPTURE: "Jesus, the Friend of All." Mark 8: 25-26, 29*b*-30; Luke 7: 2-3, 10; 9: 51-56; 10: 25-37; 17: 11-19; John 4: 40
HYMN: "O Master of the Loving Heart"
SCRIPTURE: "Early Christian Leaders Share the Story with Those of Other Races." Acts 8: 26-37; 10: 24, 34-35; 11: 20-30
HYMN: "Faith of Our Fathers"
REPORTS: "Christians Today Are Friends of All"
OFFERING SERVICE
Dedication Hymn: "Our Gifts We Share"
HYMN: "Our Church"
CLOSING PRAYER: Adult counselor

Session 4. February 27

FRIENDS OF JESUS HELP PEOPLE TO HAVE CHURCHES

In this final week of the unit it is important that the juniors finish their work during the early part of the session so that the unit can be completed with an effective worship service. If a meeting during the week is necessary to complete gifts being prepared, definite plans should be made for it before the juniors go home today.

The emphasis this week will be upon ways in which friends of Jesus today help people to have churches. The stories in the junior material show various ways in which this is done.

The junior who is to present the mural or posters to the group should talk with you about it. Help him to write out two or three sentences explaining each part of the poster or mural and then to prepare to give these explanations to the entire group during the session.

Be sure that the junior leader has a carefully worked out plan for the worship service, and has prepared the Bible story to tell.

Session Outline

HYMN: "Faith of Our Fathers"
WORK PERIOD: Guided by adult counselor
QUIET MUSIC: "Finlandia"
CALL TO WORSHIP
HYMN: "O Master of the Loving Heart"
PRAYER: Junior leader
RESPONSE: "Hear Our Prayer, O Lord"
BIBLE STORY: "Early Followers Help to Start Churches." Junior leader
HYMN: "Forward Through the Ages"
REPORT: "Followers Today Carry On"
HYMN: "Our Church"
OUR MURAL: "How Jesus' Work Goes On"
OFFERING SERVICE
Dedication Hymn: "Our Gifts We Share"
CLOSINNG HYMN: "His Own Church"
CLOSING PRAYER: Adult counselor

Courage to Do Right

(*Concluded from page 31*)

your friends." But Father Damien was brave. He went to the lepers and ministered to them until he, too, died of leprosy.

Third Junior: Toyohiko Kagawa is a Japanese acclaimed by many to be one of the greatest Christians in the world today. Always it has been hard for him. For the things he believes he has been beaten and many times put into prison. Because he has taken care of people with dreadful diseases he, too, has had some of them. He has been misunderstood, yet no hatred has come into his heart. The prayer of his whole life has been, "O God, make me like Christ!"

TOYOHIKO KAGAWA

Other Great Christians: Perhaps some of your juniors have learned in the class study, in their outside reading, and other ways, of some great Christian about whom they would like to tell. Perhaps they know someone in their own community whom they would put in this class. Continue as long as time and interest allow.

PRAYER: God, our Father, the things we must do seem easy when we think of the hardships of some of the great Christians. Yet so many times we are afraid to do the thing we know is best. Help us not to be afraid. Sometimes that which we want most to do must be done the hard way. Help us to have the courage. If we make mistakes, forgive us. Amen.

RESPONSE: "Hear Our Prayer, O Lord"

Friends of Jesus at Work

(*Concluded from page 29*)

Of course, some people who were not friendly, objected to these little acts of kindness, but the friends of Jesus carried out their plans. How grateful were the tired and sad refugees as they received the sandwiches, fruit and punch that were served at the train! By that they knew that friends of Jesus were still trying to build a happier world by showing love one to another.

BIBLE VERSES: Leviticus 19: 18*c*; John 15: 12; John 13: 34*a*; 1 John 4: 11

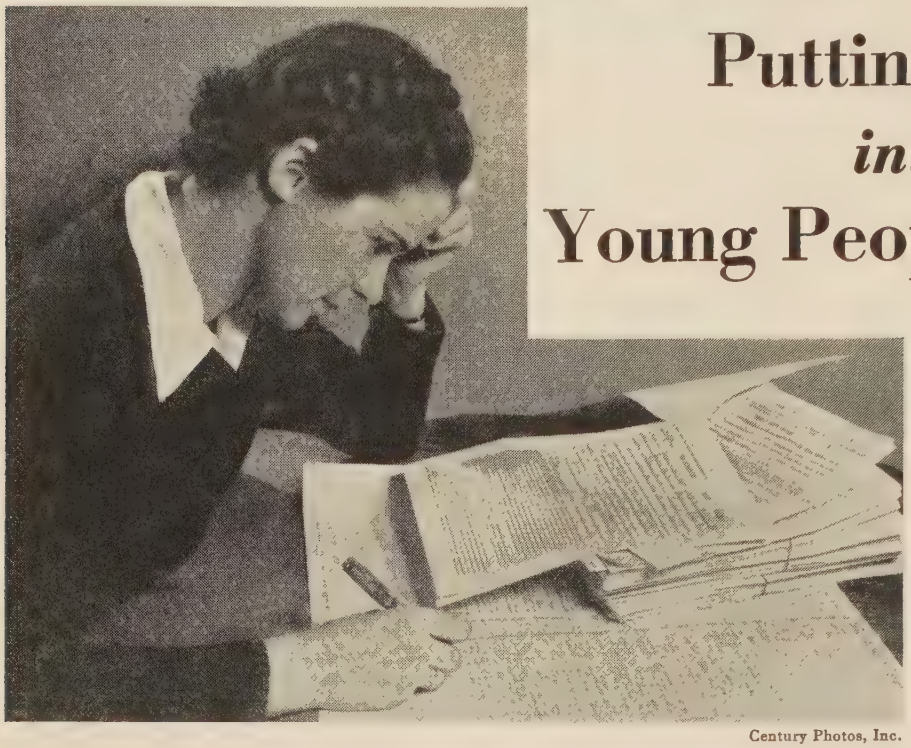
SONG: "Father, Hear Thy Little Children"[2]

CONVERSATION: "Can you think of any ways by which we could show love to people who are having hard times, such as our Japanese-American friends?" (Sending to relocation camps books, magazines, Sunday school papers, pictures and other gifts; through offerings providing for ministers and other friends of Jesus to visit them.)

PRAYER: Guide silent prayer for Japanese people who are true Americans who have had to leave their homes; for other Japanese that they may discover the way of love that Jesus taught. Close with a brief audible prayer for these people.

SONG: "Thy Work, O God, Needs Many Hands"[1]

[1] *Primary Music and Worship.*
[2] *Worship and Conduct Songs.*



Century Photos, Inc.

Putting Variety *into the* Young People's Program

By RUTH SCHROEDER

THE EXPRESSION, "Variety is the spice of life," contains a lesson for those of us who work with young people. Too much of a drab sameness may be found in many youth meetings. This monotony does not lead to the vibrant, glowing enthusiasm that should characterize Christian youth or to the development of the fine powers of originality and resourcefulness that young people possess. Above all, it does not challenge them to the depth of Christian experience and devotion that makes the best church leaders. We advocate variety in our teaching techniques, our advertising schemes, our church loyalty plans. Why not try a little of that same potent factor in our youth program?

Here are a few suggestions that have stood the test of actual usage and have awakened a hearty enthusiastic response on the part of the young people who have carried them out.

The high point of any young people's program for the entire year, the source of information and inspiration for much of the year's work, may be a week-end camp in August for the young people of the church. This week end is packed with fellowship, fun, devotional periods, planning conferences, discussion groups, inspirational hours! At our camp the young people manage everything—even the camp director is a young person. The preparation and the efforts are tremendous, but every ounce of work produces results. (Last summer's camp director is in the seminary this year as a result of inspiration received at camp).

Other suggestions follow in a somewhat chronological order, although most of the ideas can be used at any time during the year.

A Fall Roundup appeals to young people and should be, as the name implies, a real roundup of members, prospects, enthusiasm, talents. Try it in the form of a Sunday evening supper meeting with the presentation of the outstanding plans for the year and a statement of the aims and the hopes by several of the young people, the sponsor and the pastor.

On another evening hold a *reception for students* coming into the community or for prospects already living in the community. Invitations should be sent to the guests. Refreshments can be served either before or after the program. Part of the program could be a skit showing in a number of brief scenes the activities of the young people of the church. Youth's originality will come to the fore here! An effective skit of this kind might include the following scenes:

1. *An Invitation.* (A B.Y.F. member invites a friend to the meeting that evening.)

2. *That Night.* (The visitor is welcomed by others, and a brief sample of an evening meeting is given.)

3. *At the Social.* (Hilarious scene at a Halloween party.)

4. *Program Planning.* (A planning meeting in progress.)

5. *A Work Meeting.* (Plenty of paint buckets and brushes in evidence and the group having a jolly good time.)

6. *A Glimpse of Camp.* (Campfire scene at camp. The visitor, who is now an active member, tells what the B.Y.F. and the church have come to mean to him.)

It is advisable to have an installation service for the officers of the young people's society. An excellent service that will lend variety is the candlelight installation service in the book *Worship Programs and Stories for Young People* by Bays. This may be given in the young people's meeting or in a church worship service, thus enabling the adults to become better acquainted with the youth leaders of the church.

The use of informal dramatizations will add variety to youth meetings. Too often we think of formal, printed plays as the only type of drama. In reality, the dramatic element can be used in almost any program. Impersonations have great value in this connection. Why not have a young man impersonate one of the prophets, giving the message of the prophet in the first person? A second scene could be a group of several young people discussing the message of the prophet—as though they had heard the message from the prophet's own lips.[1] Costumes of that day would add to the effectiveness. The important thing is that the young people who take part make the message of that prophet their own—something too seldom done but really necessary in order to get the teaching across to others.

Impersonations of great missionaries of the past and of our own day can be quite effective. Material from books, from *Missions*, and from missionary leaflets can be changed easily into the first person for this purpose. Still another variation is to have impersonations of some

[1] *The Prophets and the Problems of Life* by Weston is helpful in planning such a program.

of the outstanding converts of our foreign mission fields. Let S'ra Robbin tell the thrilling story of his work among the Kachins of the wild region in northern Burma known as "The Triangle."[2] Or let Soroni, whose grandfather was a head-hunter of Assam, or Mrs. Yien Ts Loong of West China speak to your young people.[3] The individuals who impersonate these Christian converts can be introduced as visitors from the various countries and should wear native dress.

Variety can be obtained also by devoting some of the youth meetings to worship programs. Three types appeal particularly to young people: (1) those built around a great religious painting with an interpretation of the picture as the main feature; (2) those built around one or more of the great hymns with the stories of the hymns and the hymn writers and the singing or the playing of the hymns as main features; (3) those built around an outstanding story—with poems, Scriptures and hymns relating to the theme. Materials for programs of this type will be found in *Worship Programs and Stories for Young People* by Bays, *Worship Programs in the Fine Arts* by Bays, *Christian Worship for American Youth* by Athearn, and *Christ and the Fine Arts* by Maus.

There are also programs with which a display, illustrating the topic under consideration, can be used. A study of the development of the Bible makes an effective meeting of this type. Make a brief presentation of the Hebrew Old Testament, the Septuagint, the Greek New Testament, the Latin Vulgate, the early English versions, the American Revised Version, some modern twentieth century translations, as well as Bibles in other languages. Old Bibles and Bibles printed in foreign languages may be brought by the young people and used as illustrations in the meeting. Another program of this type is a study of Christian literature helpful to young people. The display should include attractive Bibles (some of them modern translations), good Christian novels, biographies of great Christians, Christian periodicals prepared by the denomination, books of poems, devotional books for young people, a concordance, a Bible dictionary and a one-volume Bible commentary.

The occasional use of Kodachrome color slides, stereopticon slides, or a reel of motion pictures on some phase of our Baptist work will add variety and interest to young people's meetings. A catalogue of all available visual aids can be secured from the Council on Finance and Promotion, 152 Madison Avenue, New York 16, N. Y.

[2] Send for leaflet *Sumprabum, A Kachin Adventure in Cooperation*, 152 Madison Avenue, New York 16, N. Y.

[3] Send for leaflet *The Gold Cord*, 152 Madison Avenue, New York 16, N. Y.

There are still other special features that will add variety and vitality to the youth program of the church. Plan a "homecoming" for the students and the young people in military service who come home for any holidays. A simple Sunday evening meal would be appropriate. Ask each guest to tell briefly of his or her experiences (particularly Christian experiences) while away.

After a few weddings have occurred during the course of the year, the young people should hold a reception for newly married couples connected with the church. These young couples probably will not find their places immediately in the adult life of the church, and they should continue to feel that they have a place in the activities of the young people. A simple wedding cake topped with a toy bride and groom will add atmosphere to the occasion. The young people can arrange another reception (in the spring) for those of their number who are graduating from high school or college. Souvenir programs rolled in the shape of a scroll and tied with ribbon are appropriate favors.

A word should be said in regard to *Topic*, the young people's program booklet of our denomination. It contains excellent source material for discussion meetings. Material from *Topic* can be used also in connection with other types of programs, such as those that have been suggested.

It should be remembered that the youth program of the church includes not only the Sunday evening young people's meeting, but the youth department of the church school and youth participation in the worship services of the church. It also includes youth activities and projects during the week. By increasing and extending these we automatically add variety to the young people's program of the church. Suffice it to say that most churches need a more complete program of social and service activities for young people. One extremely worth-while service is the conducting of church schools and other religious meetings in near-by rural communities that are unchurched. Other projects that can be carried out by young people include painting and redecorating the young people's room, making a costume chest for the church, sponsoring the evening services of the church, sending needed articles to home missionaries and sponsoring a church school of missions.

Variety! How we search for something new and different! But in Christian work we should have a worthy motive behind our seeking! We should search for variety in order to reach individuals more adequately—in order to find exactly the way to win each person with whom we work to Jesus Christ. And, having won him to Christ, we should strive to find the one thing needed to inspire him to live and walk always in the Christian way.

New Organ Music

Eighteen Compositions for the Organ, compiled by Robert Elmore. Eighteen numbers, suitable for church use, easy to play. 78 pages. $1.00.

Chancel Echoes, a collection of transcriptions compiled and arranged by William M. Felton, with Hammond organ registration. Forty-two numbers, selected from the works of Bach, Beethoven, Grieg, Handel, Mendelssohn, Mozart, Schubert, Tschaikowsky, Wagner and others; most of the selections are suitable for church use; all are of easy grade. 150 pages. $1.00.

Please send orders for this music to Theodore Presser Co., 1712 Chestnut Street, Philadelphia 3, Pa.

WE SHOULD SEARCH FOR VARIETY IN ORDER TO REACH INDIVIDUALS MORE ADEQUATELY

Conducting a

Question and Answer CLINIC

By RAYMOND MacKENDREE

A TEACHER of several years' experience complained that because of outside duties she did not have the time to know her new pupils as well as she should.

"May I suggest a solution?" another teacher promptly asked. "Find out their types and catalogue them. When you know a half-dozen young people, you know them all."

A wise smile curved the lips of the teacher who desired to know her pupils. Her friend must be mistaken. Young people are not alike. They may be similar, they may face identical problems, and they may even be loosely classified by types such as the introvert, the extrovert and the ambivert. One young person will not react in the exact manner as another, even though both share many things in common. At present John Williams and Joe Edwards may seem like two peas in the pod, but sooner or later what will appear humorous to John may be a most complex matter to Joe.

This line of thought led the teacher to originate her question-and-answer clinic. She desired to know facts in the lives of the young people whom she taught. She needed this information not only that she could help her pupils, but that they might be able to help themselves and others as well.

With the help of her pupils, the teacher worked out a questionnaire. The pupils suggested over two-thirds of the questions. The questionnaire was divided into two sections. The first dealt with the pupil himself, how he thought, the things about himself that pleased him and the things that displeased him, what his immediate goals were, and what he hoped to reach in the future, as well as other pertinent information. A few of the facts covered in the first section of the questionnaire follow:

1. *How well pleased am I with myself?* Less than one-fourth of the pupils were even moderately satisfied with their lives.

2. *What is my greatest fault?* The answers varied greatly, ranging from lying, exaggeration, lack of courage, negative curiosity, pessimism, deliberate disobedience (the three pupils who listed this explained that they wished to feel independent of others for their conduct), violent temper, boastfulness, laziness, procrastination, needless argument, unreliability, lack of consideration for the feelings of others, and inability to stay with a problem after a few unsatisfactory attempts to solve it.

3. *How may I correct my greatest fault?* More about this later on.

4. *What is my strongest point?* The answers listed were kindness, sincerity, respect for others, truthworthiness, helpfulness and willingness to work.

5. *What sort of mind am I building?*

6. *What sort of body am I building?*

7. *How well am I nourishing my spiritual life?* Over 25 per cent of the pupils did not attend church school; about 50 per cent went only occasionally to church. Less than 10 per cent attended prayer meeting.

The second section of the questionnaire covered the young person's relationship with others. Some of the facts included follow:

1. *Am I able to keep my friends?* About 15 per cent confessed inability to hold friendships.

2. *A quarrel with a friend is frequently the result of a clashing of emotions and desires. If I quarrel with a friend, what negative quality do I contribute?* Note the positive statement that preceded the question. A boy suggested this, and his classmates adopted his viewpoint. Almost invariably the answer here corresponded for the same pupil with the answer given to Question No. 2 in Section 1. In short, the pupils realized that their greatest fault was the largest contributing factor to their quarreling with a friend.

3. *What is it about other people that I dislike the most?* The results here proved to be most interesting. The young people listed many of the faults given to Question No. 2 in Section 1, but in the majority of cases the fault listed by a pupil was not the same fault he had selected as his own.

4. *If a friend or an acquaintance works for the same honor I do, do I become angry because I am the loser?* About half reported that they did.

5. *How may I help a friend overcome his faults?* The young people reasoned that mutual good will seemed absolutely necessary. The idea was, "If you'll help me, I'll help you."

The pupils did not sign the questionnaires, and the teacher used no scoring system, for they were all more interested in tangible results than in anything tinging of percentage. As soon as the questionnaires had been completed, the teacher compiled the findings and read them to the class. The response was immediate. They worked out additional questions and the second questionnaire led to a third.

With all of this information on hand, a practical use for it became evident. Some of the pupils asked to give reports on particular phases of the questionnaire that appealed to them. They gave each report orally, and a lively classroom discussion followed.

THERE ARE SOME QUESTIONS THAT YOUNG PEOPLE LIKE TO DISCUSS IN OPEN MEETINGS, BUT OTHERS REQUIRE PERSONAL COUNSELING ON THE PART OF WISE, SYMPATHETIC LEADERS WHO KNOW HOW TO ATTACK THESE DIFFICULTIES DIRECTLY AND CONSTRUCTIVELY

R. Alfred Hassler

Pupils were encouraged to plan their "method of attack" whereby they would overcome some of their objectionable qualities and strengthen their good ones. If a matter seemed too personal, it was not used as the basis of a classroom discussion or in a report. Invariably, however, the pupils involved asked to discuss their problems in a private conference with the teacher.

As an example of a "method of attack" used, an athlete admitted that he suffered intensely from stage fright. He was asked to determine why he feared to appear before others. His classmates offered their ideas. The solution seemed to be for the athlete to begin immediately the solution of his problem by appearing before an audience. The same afternoon he volunteered to read the announcements in assembly. Later he took part in the class play and gave talks before the Parent-Teacher Association and other organizations. He confessed that he still suffered from stage fright but, "Not half so much as I did before."

A girl inclined to brood over the most trifling matters confessed that she worried desperately about failing her work. She had been obliged to study for many long hours each afternoon and night but made only fair grades. Now her mother had been taken sick and would be in bed for several months. As the girl must assume many of the duties her mother had done previously, she did not think she could possibly keep up with her lessons. One of the boys in the class suggested that the girl demonstrate how she would go about studying the next day's assignments. The girl went to the teacher's desk and spoke her thoughts aloud as she began to study. In a short time the solution to the girl's problem became apparent. She did not know how to study. Many helpful suggestions were given, including a definite schedule as to the order in which the lessons should be studied and the amount of time to be devoted to each lesson. The girl followed the suggestions and before long her grades began to rise in spite of the fact that she spent less time on her lessons than before.

These are only two practical illustrations of the benefits derived.

They devoted fifteen minutes daily to the clinic until it was well organized. After that, an hour every other Friday was known as "The Clinic Period."

A question-and-answer clinic requires much time and thought, but if carefully handled it will pay rich dividends.

■

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.

—SHAKESPEARE

The Pioneer Plan WORKS HERE

Some Achievements of the Junior High Department of the First Baptist Church, Ilion, New York

By MRS. J. P. COOPER

FOR A LONG TIME our staff of intermediate workers had felt the deep need of a definite, challenging program for the junior high group. About ten years ago Dr. John W. Elliott, then of The American Baptist Publication Society, suggested that we try the Pioneer Plan. After much study we finally adopted it and carried it out with the regular Sunday school work.

One of the boys under the supervision of the high school drawing teacher sketched four beautifully colored ships on Bristol board with an ample coast where the names of the vessels were inscribed: Friend-Ship—Disciple-Ship—Comrade-Ship—Partner-Ship. Scholar-Ship and Victory-Ship have been added recently, and the admiral now commands a fleet of six majestic ships.

Many Ports have been recorded in the Travel-Log in these ten years. The following are typical:

Being Our Best in School: One boy said, "Got A in arithmetic and spelling. Helped the teacher look over spelling papers."

Health Activities: Another youngster acquried the habit of cleaning his teeth three times a day.

Home Activities: A boy earned money to buy a Christmas tree and decorations and helped to trim the tree.

Another group adopted as a Port the task of pasting copies of the Church Covenant in new hymnbooks. Others pasted loose leaves in our department songbooks.

A "Cheer Bag" served one winter as an attractive project. We filled the "Cheer Bag" with needles, pins, safety pins, old cloth, jelly and clothing and gave it to the village health nurse. Every year we send boxes of clothing to Mather School. In 1938 the old mule Cynthia died, and we contributed $1.00 toward another Cynthia.

The young people have been interested in various missionary projects. One year we packed a box of chocolate bars and all-day suckers for the Kodiak Orphanage in Alaska. The next year we sent quilt blocks and fifty bars of chocolate to Murrow Orphanage at Bacone. We made leper work a Port, studied about it for a month and gave $3.50 for that cause.

In 1935 we sponsored a project of purchasing linoleum for the kitchen at a cost of $126. We were assisted by all departments and classes in the Sunday school.

For years we have passed a little "Sunshine Can" every Sunday and have contributed about $45 to the Shriners' hospitals.

"Bundles for Britain" was a project continued for two years and we went over the top for our November Port of "Christmas Boxes for British Children." Since the war we have engaged in drives for Chinese relief and Red Cross. Our superintendent traced the history of the Red Cross from the beginning to the present time.

The young people soon catch the spirit of the Pioneer Plan. About two years ago the department had planned a picnic. One boy arose and suggested, "Why not give up our picnic and give the money to the Red Cross?" The pupils contributed ten cents each and the others fifty cents. The Red Cross received $8.

As December was World Emergency month we made that our Port for that month. The suffering and the starvation of many people in different lands kindled the sympathies of the group, and with the help of the officers and the teachers we aided this cause with $20.

For some years we read many missionary books and memorized certain passages. At present we are studying the Alphabetical Drill and will memorize twenty-six Bible verses.

We honor our Girl Scouts, Boy Scouts and W.W.G. girls in the department once a year by permitting the different organizations to take charge of the worship service. Each pilot and his crew take charge on one Sunday of the year. All great holidays are recognized with a special service, occasionally with an outside speaker.

At the present time about forty-five boys and girls are working for pins that

(*Please turn to page 39*)

Wide World

Brotherhood Week

February 20-26

THE WEEK of Washington's birthday has been set aside for the annual observance of Brotherhood Week. The sponsor, the National Conference of Christians and Jews, Inc., has published a pamphlet giving insight into the meaning of brotherhood and outlining suggestions for its observance. From this pamphlet, the following material, for the most part, has been taken.

Brotherhood Means

Respect for human personality.

Treatment of another on the basis of his worth. Neither advantage nor disadvantage should accrue from color, nationality or creed.

Giving to those of other groups every right and dignity we desire to keep for ourselves.

America's World Mission

It is the dearth of the spirit of brotherhood that has made havoc in the world. Out of it has grown an unbelievable record of anti-Semitic persecution and of the repression of the Christian church. whether Catholic or Protestant. If the United States is to help constructively in the problems that arise from lack of brotherhood, political, economic and religious, in the world at large, its own practice of brotherhood must be so apparent as to be beyond question. We cannot help solve world problems of the relations of white and colored peoples if we do not earnestly and intelligently seek to solve our own colored problem. We cannot in good conscience insist upon the rights of minorities in conquered lands if intolerance is practiced here, or if the security of minorities in our own land is uncertain.

The people of the United States have a magnificent opportunity to prove to the world that groups of almost all of the earth's national, racial and religious backgrounds can live harmoniously together, respecting one another and heartily co-operating in areas of common conviction and responsibility. The world needs to be persuaded that diversity of cultures makes society strong. Our country could render no greater service to the cause of a lasting peace than to demonstrate that on this continent. This high mission is committed to us as a nation.

The American Revolutionary principle that no one is free unless all are free is a corollary of the spiritual essence of brotherhood that "we are all members of one body."

Program Suggestions

Mass meetings, public dinners, in which those of the three faiths participate, are good, when possible.

It is possible and effective everywhere to secure the co-operation of existing organizations of every kind to incorporate the Brotherhood Week message in their own stated programs. This reaches ready-made audiences in their natural gathering places.

A trio of speakers, lay or clerical, Protestant, Catholic and Jew, of itself dramatically presents the brotherhood idea. The subject of their talks or triologue conversation should be in the realm of our common concerns and responsibilities as citizens.

Make full use of press, radio, school and college assembly. Local editorials, cartoonists, news commentators, store advertising, factory bulletin boards are often available.

All meetings designed for those of more than one faith should be held, not in a church building, but in a neutral gathering place and the program should not call for common worship.

No group can be expected to co-operate in a Brotherhood Week function in whose planning they have had no share.

Additional information may be obtained by writing to the National Conference of Christians and Jews, Inc., 381 Fourth Avenue, New York 16, N. Y.

■

THE bases of a just and lasting peace must be essentially Christian in motive and in their application to the financial, political and social relationships among peoples and nations. We are not ready in America to accept those conditions. We can be made ready only through the grace of God and the process of Christian education.—JOHN Q. SCHISLER.

Discovering and *Enlisting* Resource Persons

By Johnnie M. Brooks and Paul W. Quillian

THE OLD ADAGE, "Necessity is the mother of invention," has again been proved true. Five years ago when we began our Youth Hobby Night program we found ourselves in desperate need of resource persons to act as guides and counselors for the hobby groups. Frantically we looked around —but we did not know where to look, hence we had to be satisfied that first year with calling upon some of the "faithful" who always can be counted on to help out in an emergency. But we learned our lesson and, fortunately, profited by it.

At the next meeting of our board of education the problem was presented and discussed. It was seen that this task of securing resource persons was part of an even larger task that we ought to undertake, namely, the discovery and the training of adequate leaders and resource persons for all our church school and church activity groups. A personnel committee, heading up in the church board of education, was appointed and instructed to map out a year-around program for the discovery and the enlistment of persons of talent and capacity. Through the years since then this committee's work has been one of the most rewarding activities of our board of education program.

First, the search was made among our own members for people whose talents could be used. In our membership visitation program there was included a "talent scout" questionnaire card. The visitors who went into the homes of our people knew that one of the objects of their visit was to help find new leaders and new resource persons. They left this card with its suggested activities and talents that the church could use, and asked that this card be filled out and brought to the church the following Sunday, or mailed in. This card was carried to the adult Bible classes and the young adult groups, to the woman's society and to the men's group. A fine response was given the request. People who were experts in stamp collecting, in photography, in astronomy, in woodworking, in dramatics, in book reviewing, in playing musical instruments, in cooking, and dozens of other areas were revealed. When the next Hobby Night program of activities was being planned we began to call in the assistance of many who never had dreamed that their particular talent could be needed or used by the church. Fourteen interesting hobby groups were quickly and easily arranged for, and by the end of the second year Hobby Night had become an integral part of our church's program of youth activities.

To some people, there may be little connection between studying the stars or how to operate an amateur motion picture machine on Tuesday night, and the program of study and worship on Sunday, but there is a definite and helpful relationship between the two. We found that scores of young people, attracted to our church because of their interest in the fellowship and the activities of the Hobby Night program on Tuesday nights were soon appearing with their new-found friends in classes on Sunday morning and in the sanctuary for worship. From this beginning they have gone on developing spiritually until they have entered into full membership in the church by confession of faith and baptism. We have not had a more evangelistic force for winning unchurched young people to Christ than this program.

Our committee did not stop in its search for resource persons with our own church membership. It began to search systematically for talent among the teachers in our public school system. It secured the co-operation of faculty members in the two colleges that are located in our city. It secured the interest of other people in this project, and soon—when an unusually talented person had been revealed by some service rendered in the city—these interested friends would call up the personnel committee and report the good news.

We have not always been successful in securing the unselfish and devoted service of all those thus discovered. The millennium would be here if this were true, but we have received our share and more of voluntary service from dozens of busy people who were happy to give time to a church group that appreciated what they could bring. Our method of enlistment is simply to send a committee of two to see the individual we need and invite him or her to undertake a definite task for a definite period of time. We do not minimize the work required or the sacrifice involved. If they come, we want them to come knowing it will cost, but believing that it will be worth what it costs. Not long ago a young amateur motion-picture photographer gave us practically all of his spare time for three months to assist in the preparation of a motion picture depicting the activities of our church's life. His case is but one of many that could be cited of men and women who have found joy in sharing their talents with us in the carrying out of specific projects in our church's activities.

Every new member who unites with our church is interviewed, with the intention of finding where he can best serve in the life of the church. Classes in the training of adults for church membership are conducted every fall and every spring, and a part of this training is the explanation of how loyalty to Christ and his church can find expression in many different ways in the various organizations and activities of our church's year-around program. —From *The Church School.* Copyright by Whitmore and Stone.

The Pioneer Plan Works Here

(*Concluded from page 37*)

are earned only by constant honest effort. New pupils coming at different times are very eager to be given extra work to acquire the three pins.

In order to fit the Pioneer Plan into the one hour allotted to the Sunday school period, we endeavor to weave in material pertaining to the project in our worship service. The Captains keep accurate account of the crew members' work in a little book and mark the credit when Port is reached.

Many times the students vote and plan for a particular Port. Some Pioneer may suggest: "We should help this cause now. That other Port can wait." The group votes and works for the cause it feels is most urgent. Such a plan is really an experiment in democracy. It also provides the opportunity to practice the principles taught in the Bible lessons. Sharing in these projects that reach around the world broadens and deepens the conception of the kingdom of God. Doing things together for the good of others always enriches the participants.

Christian Confidence

By RUTH RUSSELL

FOR DAYS I had looked forward to the luncheon that the teacher of our Teen-girls church school class had promised we might cook in the kitchen of her home. I had been assigned to make the muffins.

The recipe I knew very well from having made them often at home. Carefully I carried the ingredients: milk in a covered jar, a sack of flour, shortening in waxed paper. The mixing went well in a big blue bowl. Then came the time to put the mixture into the tins for baking.

My teacher handed me a wooden spoon with which to dip the mixture. And the sticky bran substance stuck. I could not budge it into the pans, even with the help of a metal spoon. Nor did using another knife and finally a rubber scraper help much. Finally I deposited most of the sticky mixture in the pans and the muffins in the oven. Clumsily I cleaned up the debris from the stove and the floor.

They turned out beautifully, perfectly brown and of even size. They almost made me forget my awkwardness. As I started to pass them, fragrant on the white napkin of the bread tray, the teacher spoke:

"We could all enjoy these muffins if we hadn't seen how clumsy Ruth was in putting them into the pan, couldn't we?"

Her laughter rang out the loudest. To this day I cannot put muffins into a pan without spilling some of the dough. A woman grown, I find my hand trembling when I try to place the batter in its containers. Often I make biscuits or bread to avoid this perennial tussle with myself.

Now the teacher of that class was a woman of sterling character: she was generous. She must have had an intense interest in the welfare of teen-age girls, or she never would have opened her kitchen to a group that desired to plan a luncheon. She gave her time in teaching, often a thankless job. No doubt she taught me much that constitutes an important part of my background of Bible literature.

But I have forgotten those facts in the miserable remembrance of her painful sentence that robbed me of my confidence. Now that I am grown I can understand that perhaps she meant to cause me to laugh over my awkwardness. But as a girl entering my teens I had no such sense of balance and judgment. It required painful hours of personal re-education to forget a public rebuke for an incident that had already filled me with shame at my inadequacy.

So I stop to ask myself as a teacher, "What are you doing to help build up confidence instead of tear it down? What word have you said to help give the attitude of confidence instead of fear? Is any word more needed in days of war tension and uncertainty than the word of confidence? Who but the Christian has the word of confidence to offer?"

Not every teacher can be trained in the most progressive methods of teaching. Not all can have the same educational and travel backgrounds. But every teacher of young people can learn how to speak the hopeful word of confidence, giving her students increased energy to tackle their own problems. For each of us needs friendly words of comfort to bolster our own confidence.

Even scientists recognize this hungry need of the human heart. Albert Schweitzer said: "I do not believe that we can put into anyone ideas which are not in him already. As a rule there are in everyone all sorts of good ideas, ready like tinder. But much of this tinder catches fire, or catches it successfully, only when it meets some flame or spark from outside, that is, from some other person."

As a teacher, are you that "some other person" who kindles confidence in your pupils?

One of the first techniques in this confidence building is to give your pupils a task within their capacities. This holds true for nursery children as well as the high school group or the adult class. Confidence cannot be forced by giving too great a problem before confidence has been gained in a smaller one.

Sometimes in the worthy concern to see that everyone finds some work in the church as soon as he becomes a member, teachers run the risk of forcing a pupil beyond his depth of confidence. Concerning this danger, a young man now in the armed forces made a confession to me the other day.

The sailor said, "I've gone to church more since I've joined the Navy than I ever did at home."

Supposing this meant he now sensed more greatly his need for the church, I commented accordingly.

"No, that's not it at all," he informed me. "But in the Navy I can go and sit in the back seat and sing with the others and listen to the chaplain. At home when I wished to sit quietly on the back seat, they made me feel like a chiseler.

"It bothered me to have to get up and talk in young people's meeting, so finally

Our right to worship God according to conscience should be regarded as singularly precious at this time when the light of religious liberty has gone out in so much of the world. There is only one way, however, by which to prove that we so regard it. That is by using *it to the end for which it is designed—by worshiping God regularly and frequently.*

A. Steiner, St. Moritz, Switzerland

I stayed away. I did not sing well enough to be in the choir despite what the choir leader thought, and she always tried to force me into the choir.

"If I could have been left alone I could at least have taken in what the preacher had to say," he told me. "As it was, by trying to push me onto the front seat, they shoved me out the back door."

It is useless to argue that he should have recognized his capabilities and what he had to give. For those days are past and gone. Sufficient it is to realize that this church lost a potentially fine member by not letting him find his own confidence.

With our elaborate system of "interest finders," helpful as they may be in gauging the potential resources of new members, is there not a danger that we force growth? In every church some well-meaning person decides that Mary should teach the junior-high-age group, judging by her interest qualifications.

Mary, in one church, stopped attending and gave this reason. "My husband liked me to sit with him in church. He would not go alone, and I was so glad that at least he would go with me. But they managed to make us both feel like sinners when I refused to teach a class because he did not like to be alone in the adult class."

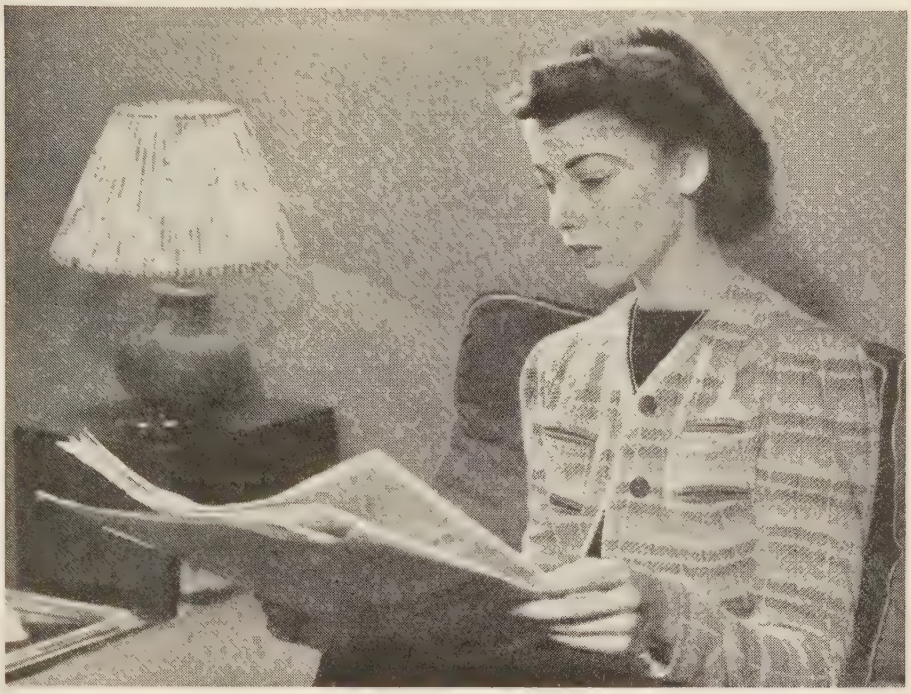
Sinners they may have been! But the church lost both of them because a young husband, untrained in the routine of the church, felt too shy and self-conscious to sit alone in the young adult class, while his wife taught the junior high girls. Together they might have developed confidence by working in the young adult class.

Then, too, plain common everyday physical weakness often is involved in a lack of confidence. It may be that the person who says he cannot lead the young people's meeting only feels too worn out physically to try to do it. He himself may not recognize this to be the reason, though his body may be warning him through the fact that his mind and emotions tell him to refuse.

Confidence is linked together with physical strength and endurance by a surprising degree, recent experiments in hospitals and laboratories indicate. Perhaps the one who says he cannot sing a solo on Sunday would be willing to say yes to a request to take some boys for a hike Saturday afternoon. For his own strength might be improved by the outing.

In our well-meant efforts to see the church succeed is there not the tendency to forget that the admonition applies to us also in the words, "Who maketh thee a judge over me?" What church school teacher can say with authority that Jane

(*Please turn to page 42*)



Philip D. Gendreau, N. Y.

A Newspaper by YOU

By RUTH I. SIMON

HALF AT HOME, half scattered all over the globe! That is the ratio for many Sunday school classes and church young people's groups today. What can the home group do for those in the armed forces, for those working in busy cities or studying in distant colleges? That is a question all are asking. Perhaps a miniature newspaper prepared especially for them is one answer that will cheer the recipients, and one that will mean new interest and hours of pleasure to those at home. This newspaper is neither mimeographed nor printed, but something handmade, something much more personal for your own group. Here is the way to do it.

First, select your staff. Do this a week or two before time to write your paper in order that all may have time to prepare their material. You will need a business manager, an editor in chief, a news editor, a sports and society editor, a photographer and an artist. Assure those selected that their tasks are really not as difficult as the dignity of their titles would suggest, and that the entire project will be fun. Other staff members may be added if your group is large and if you expect the paper to be elaborate.

Before the date of editing, the business manager should obtain large sheets of white wrapping paper. These he will cut and fold into the size of newspaper desired. He should also have several typewriters, plenty of typing paper and library paste.

As the group of editors assemble they should select a name for the paper first, a name that immediately will recall happy days and surroundings to those who will receive the paper. Instead of merely writing the name at the top of your newspaper it is better to cut the letters from the headline type of a local paper. The group artist can paste these into place. Beneath the title add the day and the date, the number and the volume, number of pages and price. Type or print the weather at the upper lefthand corner and draw either a flag or your group emblem at the right.

Your newspaper heading will now look something like this—

THE CLASS LOYAL HERALD

Weather
Fair and sunshine, when we hear from you

An emblem or flag

* * * * *

Member Personal Press Association

Saturday Vol. 1. No. 1 8 pages
February 25, 1944 Price—A Smile from You

Now you are prepared to write. On the front page the news editor places the headline news. Your news will be very personal in nature rather than of national or world interest. If you have bought new songbooks in your Sunday

(*Please turn to page 45*)

Horrell from Globe

We Are the Youth

By FLORENCE GLOVER

WE are the youth of America!

Hitler's agents have told him that we were soft, spoiled, pleasure-seeking to a fault, dreamers. But they did not know!

They did not realize that in our veins runs the blood of the pioneers who suffered flood and drought and disease and massacre to make a new country. They forgot that our ancestors fought and bled, yes, and died to defend the right. Suppose we are brought to school in heated cars. Suppose we do sleep on innerspring mattresses—since we possess these luxuries we use them—but that is no sign we could not manage without them! We are not afraid!

Hitler's agents have told him that we cared for nothing but pleasure. To be sure, we like bowling and bicycle riding and the movies! But have we not forgone these pleasures to knit for the Red Cross and to pack "Bundles for Britian"? Thus, we have answered Herr Hitler.

They have told him that we are dreamers. We are and, in fact, proud of it. Our forefathers dreamed a great dream, a dream of a nation—a nation where all were equal—a nation of the people, by the people, for the people. Washington dreamed of it, and Jefferson and Lincoln. Fulton dreamed of a boat propelled by steam. Whitney dreamed of a machine to seed cotton. Edison, too, had his dream, also Morse and the Wright brothers and Henry Ford. But we dream the greatest dream of all—of a free and happy world. We shall not forget it. We shall have the courage to make it come true.

We are the youth of America.

Christian Confidence

(*Concluded from page 41*)

is able to take charge of the next fellowship tea? Conversely, who can be certain that flighty John Jones could not really handle the basketball equipment with responsibility if entrusted with it? Placing confidence in his ability to keep the equipment from misuse may be the means of persuading him that responsible persons are more desirable than the irresponsible. A kind word to the girl struggling with her straggly hair may do more to make her a neat person than a careless remark about the bad color combination of her blouse and skirt. Young people in counseling sessions have given definite statements such as these.

Young people especially find themselves today involved in a world in which everyone seems to wonder what will come next. They hear all sorts of queries about how long the war will last. The adults in whom they have had such confidence seem to be wondering what kind of postwar world can be built satisfactorily. Is it any wonder that time needs to be spent in building up confidence?

As schools hold courses in orientation to show the student how to study, should not one portion of the church school class be devoted to consideration of the matter of Christian confidence? Should not one of the check marks of the average teacher concerning himself each Sunday morning be this: "What can I say today to encourage Jim and Jane?"

Robert Louis Stevenson said, "The body is a house of many windows. Here we all sit, waiting and begging for the passer-by to come and love us."

The boy and the girl in your church school class, or the elderly man and woman in the home department, have that wistfulness in common. They will welcome the teacher and the visitor who help to bring them that great gift of Christian confidence.

NEW BOOKS

Georgia Harkness praises *The Glory of God* in her book of poems and prayers for devotional use. Included are general prayers as well as prayers for special occasions and particular groups. Miss Harkness' poetry has a fresh appeal. Especially good for style are "The Agony of God" and "On a Park Bench."

Published by Abingdon-Cokesbury Press, New York. October 1, 1943. 125 pages. Price, $1.00.

Youth Can Count says Paul Harris, Jr., and he sets out to prove it in this little book. Young people may easily feel as though they do not matter today, but Mr. Harris tells them how they can exert a powerful influence for good in the community.

Moreover, Mr. Harris uses characters and the narrative form to put across his points. He asks some questions that will start young people wondering why they did not think of these tasks waiting to be done. Chapters on race, peace and teen-age problems will set youth to thinking and planning.

Published by Association Press, New York, N. Y. 1943. 61 pages. Price, 60 cents.

A handy little volume, written to help the citizen get a better perspective of the world, is Brooks Emeny's *Mainsprings of World Politics*, one of the Headline Series. In a simple, objective style the author looks at the nations in relation to world geography, economics, population, etc., with the result that the reader will probably attain a better knowledge and understanding of the nations and their actions. The book contains plenty of maps and charts that reinforce the author's remarks graphically.

Published by the Foreign Policy Association, New York, N. Y. October 20, 1943. 25 cents. 96 pages.

Robert E. Speer has compiled a little volume of devotions for personal or family use. He has entitled it, *Five Minutes a Day*. He has included Scripture, poetry and prayers built around the theme for the day. He gives the reader a devotional message; he leaves the reader with food for thought.

Published by the Westminster Press, Philadelphia, Pa., November 8, 1943. Price, $1.00. 384 pages.

Flaming Fagots is a compilation of essays designed to increase the scope and pleasure of everyday living. Rosalee Mills Appleby writes conversationally and descriptively about the essentials of beautiful living. She weaves her chapters around such enduring themes as courage, love, light, purpose and vision.

Published by the Broadman Press, Nashville, Tenn. 1943. Price, $1.75. 252 pages.

Please order all books from the nearest store of The American Baptist Publication Society.

NEW MUSIC

Father of Mercy, words by Elsie Duncan Yale, music by Franz Schubert, an arrangement of *Ave Maria.* Anthem for mixed voices. Key of B-flat. Ten pages. 15 cents.

Lighten Our Darkness, words from the *Book of Common Prayer,* music by Claude Means. Anthem for mixed voices; *a cappella.* Key of E. Four pages. 15 cents.

Teach Me Thy Will, words and music by Helen Jun Marth. Solo; range d-flat to D-flat. Two pages. 35 cents.

Be Still and Know That I Am God, words by Laura Downey, music by Thelma Jackson Smith. Solo; range c to F. Four pages. 40 cents.

Album of Duets for Organ and Piano, arranged by Clarence Kohlmann, with Hammond organ registration. Fifteen numbers, with selections from the works of such composers as Bach, Beethoven, Brahms, Mozart, Saint-Saens, Sibelius. 82 pages. $1.00.

Idyl, by Richard Purvis, for the organ. Key of E. Four pages. 40 cents. Suitable for church use.

Pavane, by Maurice Ravel, a transcription for the organ. Key of G. Five pages. 50 cents.

Fanfare Mignonne, by William M. Felton, for the organ. Key of D. Five pages. 60 cents.

The Lord's Prayer, music by Albert D. Liefeld. For mixed voices with soprano obbligato *ad lib.* Key of E-flat. Four pages. 10 cents.

Please order this music from Theodore Presser Co., 1712 Chestnut Street, Philadelphia 3, Pa.

Drama Festival

By LUCY WETZEL McMILLIN

EVERYBODY likes to act in a play. Few like to direct one. As for promoting a drama festival, that would frighten almost anyone. But the young people in the Ann Arbor district of Michigan enjoyed their experience in 1940 so much that they may repeat it.

The general director sent to pastors, church school superintendents and young people's leaders announcements and rules governing entrance and participation for the festival.

Briefly, these rules governed the proceedings:

1. Any young people's group in the district could enter.
2. The director might be amateur or professional.
3. A small entry fee would be charged.
4. Each play must be presented twice in order to qualify for listing in the tournament.
5. Performances must be presented during a stated time. Definite dates were given.
6. A list supplied the plays from which to choose.
7. Each performance should be rated on the following bases by three judges, one of whom would be assigned by the director.

A. Choice of play: Is choice wise for this participating group?
B. Stage setting: Floor plan, properties, sound and music effects.
C. Lighting: Color, intensity, effectiveness.
D. Make-up: Amount sufficient, yet not overdone for that particular stage and story.
E. Costumes: Are they appropriate for the time, the place and the occasion?
F. Speech of actors: Pronunciation, enunciation, volume, pauses, speed, flexibility.
G. Directing: Casting, interpretation and audience appeal.

H. Acting: Character portrayal.

The possible percentage for each item was listed. Each group that received 75 per cent rating for its first two performances was eligible for entrance in the final tournament.

The festival itself covered several sessions—Saturday afternoon and evening in one city, and Sunday afternoon in another part of the district. The following plays were among the twelve in the final listing: *The Great Choice* by Fred Eastman, *The Forgotten Man* by T. B. Tull, *The Rock* by Mary Hamlin and *The Net Is Cast* by Marian Wefer.

Critic judges were invited to the festival. From their scoring sheets they gave general constructive criticism, bearing in mind that the strong and the weak points of the plays as presented should be compared and contrasted. No attempt was made to rate the plays as to first, second or third place, but the judges appraised each one fairly and encouraged all participants.

The experience indicated that the district must revise the percentages used in the scoring. Such scoring should be somewhat flexible in order to suit different circumstances or communities; however, a stated list is necessary. The following schedule should prove helpful to any group considering such a setup:

Choice of play	10%
Setting and Lighting	15%
Make-up	10%
Costumes	10%
Speech	15%
Acting	20%
Directing	20%

The general director believes that this drama tournament or festival not only stimulated the interest in religious drama, but it materially improved the type of plays presented by the young people's departments in individual churches. The young thespians found it good to meet together and know what others were doing. But best of all they discovered that their work in religious drama had importance.

■

When all our hopes are gone
'Tis well our hands must still keep toiling on
For others' sake.
For strength to bear is found in duty done,
And he is blest indeed who learns to make
The joy of others cure his own heartache.
—M. V. DRAKE

Games for Winter Parties

By ELEANOR M. MARSHALL

A NICE WAY to renew old friendships and to form new ones is to give parties where everyone will have fun.

That is not so hard to do as you may think. Be sure to have enough planned to keep everybody busy. Thus, you can insure that each person will enjoy himself. Even if some guests do not like one game, they will play it because in a few minutes they know you will have something else to replace it.

Of course you should not wait until anyone is bored before you suggest another game. Only do not interrupt if everyone seems to be enthused over something you did not expect would be of the least interest. It sometimes comes as a surprise to find the variety of things in which people take an interest.

Mix your crowd by requiring them to look for partners. Have two boxes labeled "boys" and "girls." As the guests come in, each takes a slip of paper from these boxes, the boys getting theirs from the one labeled "boys" and the girls from the other one. They put the two together in order to find who will be their partner for the first game.

Several schemes may be used—food, the calendar, famous names, or half the title of a well-known book or popular song. Any of these will serve. Whatever you decide upon, number two slips alike and put one in each box containing one-half of the combination you have selected.

Your food slips will be two foods usually eaten together and your slips may look like this: (1) Liver (1) Bacon (2) Bread (2) Butter, (3) Potatoes (3) Meat, (4) Pie (4) Cheese, etc. For some about the calendar, you might use (1) Day (1) Week, (2) Fall (2) Winter, (3) Months (3) Year, (4) Spring (4) Summer, etc. Famous names can be historical ones or those known in science or politics. They might be (1) Florence, (1) Nightingale, (2) Robert (2) Fulton, (3) George (3) Washington, etc. Be on the alert so that you do not have duplicates. That is, if you use George Washington, do not include another person who has the first name of George. Follow this same idea when using popular songs, books or plays. By having only enough slips to go around and putting in another set after each drawing, you can keep your crowd scrambling for partners for each event, if you wish.

As soon as they have paired off correctly, begin a game like Little Dog. The partners form a circle in which only one person is excluded. This person on the outside marches around the ring saying, "I have a little dog." He adds, "But he won't bite you," or "He will bite you," as he wishes.

NOR FROM THE PERFECT CIRCLE OF THE YEAR
CAN EVEN WINTER'S CRYSTAL GEMS BE SPARED.
—CHRISTOPHER P. CRANCH

As he says "you," he taps the nearest person on the back. If his words have been, "He won't bite you," the person tapped takes no notice. "But he will bite you" means that the one tapped must break out of the ring, run after the other person, and if he can catch him before the vacant place in the circle is reached, the game will go on as before. But if the person outside the ring reaches the vacant place first, the two players change places.

After such exertions, you might have an indoor scavanger hunt if you have a handy pile of old magazines. Give each guest a pair of scissors. Post up a list of things they must "find"—a lion, some spinach, a rose, a Great Dane, a pair of glasses, a cow, roller skates, etc. The couple who finish first can cut out duplicates and "sell" them to the others for forfeits.

Perhaps you would like to know a little something about these people you have invited. If so, play "Yes or No." Have enough questionnaires to go around and tell them to write their names before they answer truthfully "yes" or "no" to the queries. You can use these questions and others:

1. Can you kick as high as your head?
2. Can you turn a somersault?
3. Can you recite the alphabet backwards?
4. Can you hop around this room on one foot?
5. Can you eat four crackers and then whistle "Sweet Adeline" to the count of ten?
6. Can you pat your head and rub your stomach at the same time?
7. Can you give the date, the time and the hour of your birth?
8. Can you sing "Down by the Old Mill Stream" or would you prefer a modern song?
9. Can you mention the author of your favorite book?
10. Can you recite your favorite poem?

Call "Time," collect the papers and ask each person to do a stunt that he has confessed he can do.

Test the ingenuity of your visitors by playing "Continued Next by You." Start a story to which a guest must add something, no matter how ridiculous, as quickly as you stop and point to the person "next."

Suppose you say, "I was walking down Main Street yesterday when I saw our history teacher going into _____."

"A gangster hide-out next to the haberdashery to _____."

"Get a pet alligator for the science professor _____."

"Who is one of the G-men out to capture _____."

"Whoever sings monotone in the Glee Club _____."

"Or plays hookey from rehearsals."

Maybe a "Blind-Horse Race" would fit in well now. Take about half the group and blindfold them, set them on the "mark" and blow a whistle when they are to "race" for the goal at the other end of the room. They grope and stumble and make detours of the furniture as the spectators advise and cheer them on to victory. The first to reach the goal might be given a toy pony from the five-and-ten, the smaller the better.

Make enough copies of the following rhyme, give each person a pencil and allow no longer than fifteen minutes for everyone to "guess the stock in Mama's pantry."

Oh, Mama had some rows of cans
  Upon our pantry shelf;
They always hold unusual things
  So figure them out yourself.

A thing unpleasant on your toe (1),
  A man of Bible time (2),
A tree plus fruit (3), the verb to crush (4),
  Are some she keeps—in rhyme!

The plural of a consonant (5)
  And couples in a can (6),
A cereal with apartments, too (7),
  Are there for you to scan.

Dilemmas, yes, in parlance plain (8),
And then a close-packed throng (9),
Short steady blows (10) and your locale
When you are in the wrong (11).

A shoe, plus relatives is here (12),
'Tis sometimes used for pies.
Now look at Mama's rows of cans,
And guess them with your "ayes."

In case you need answers here they are: (1) corn, (2) ham, (3) pineapple, (4) squash, (5) peas, (6) pears, (7) mushrooms, (8) pickles, (9) jam, (10) beets, (11) soup, (12) pumpkin.

After you have given a tiny jar of something passed out as a sample or which you have bought at the dime store, play "opposites."

Everyone must do exactly opposite from what the leader orders. With a leader who gives orders quickly, this becomes a riot of fun. Have the players stand "at attention" before the leader who may snap "Sit down." Everyone must keep standing or pay a forfeit.

Next he may shout, "Stand up" and so everyone sits down, on the floor if no chair is near. Other commands can be "Laugh," "Cry," "Bend backward," "Bend forward," "Point your right hand toward the sky," "Wiggle your left knee," "Boo at your left-hand neighbor," "Wink your left eye," "Squint," "Be silent," "Talk," "Sing," "Whistle," "Hum," "Dance," etc. The point is to be quick.

Unless you desire your party to last until dawn, you will need no more material than these and old favorites to keep things going at top speed all evening.

TRY These Contests and Stunts

By Carmen Malone

Indian Wrestle

Two boys lie upon their backs, side by side with their arms locked and their feet pointing in opposite directions. They raise their right legs and lower them twice, then when they raise them for the third time they lock heels and each wrestler tries to force his opponent's leg to the floor, thus turning him over on his face.

Horse Race

Any number of players may compete in this race in which contestants run on all fours with knees and elbows rigid.

Siamese Twins

Two players sit on the floor with their backs touching and their arms locked. They try to get to a standing position while keeping back to back.

Australian Tag

This tag game, for two players, requires alert twisting and dodging. The players stand with their right arms extended full length at shoulder level. Each person tries to touch the other without being tagged in return. A touch on the extended hand does not count.

Dizzy Lizzy

Instruct the player to take one end of a stick with both hands and place the other end on the floor a short distance from his feet. Direct him to bend over until his head rests upon his hands and to make five or six complete circles. Then tell him to lift his head and try to walk straight across the floor.

Dog Jump

Direct the player to hold a stick between his two forefingers and to jump over it forward and backward. Tell him to press his middle fingers together and try to jump over them.

Toeing the Line

Instruct the player to stand straight with his toes against a marked line. Then tell him to kneel down and get up again without using his hands and without moving his toes from the line.

A Newspaper by YOU

(Concluded from page 41)

school, make it headline news; if your classroom has received a new coat of paint, write about it; if a beloved teacher has resigned, give a detailed account. Make the news graphic. Type it in single or double column form and paste it on the first sheet of your wrapping paper. Your photographer should prepare a picture or two relating to the headline subjects to add to this page.

Your society page includes the gossip of the group, the church and the home town. It should be kind and cheerful, telling of parties, trips, miscellaneous happenings and future plans. Here again the photographer should have pictures.

The sports page can be made most exciting with accounts of contests and games, stories of camping trips, fish yarns of the group members, and many jokes adapted and told about those you know. Once more the work of the photographer will add interest.

The editor in chief will furnish the editorials. But editorials should include something cheerful about everyday life, something thankful about God's good gifts all around us and something complimentary about the friends who receive the paper. Perhaps your pastor will be glad to contribute a message. Accompany this with his picture or one of the church. If some member of your group writes poetry include it on the editorial page. Here is the place also for brief letters from other group members besides the staff and letters from those away. Place them under the general heading "Letters to the Editor."

A clever artist will add much fun to the paper with a cartoon, caricatures of the group or a comic strip. This latter may be built around some kind joke on an individual you all know.

No newspaper is complete without advertisements. These should be the responsibility of the business manager and should not be taken seriously. They might advertise the sale of a new party dress for the WAVE when uniforms can be laid aside, of a speedy airplane to bring the soldier in far-distant parts of the world home again, of an ice cream soda at the corner drugstore to welcome him, and other articles centered around the one who receives the paper. It may help to remember that magazine pictures can be adapted to local and personal advertisements.

There may be room for a question-and-answer column, for a short review of some new book and for columnists from the group who write on almost any subject. You may even run a classified page and a lost-and-found column.

Your paper will be what you make it. But enjoy preparing it. Above all, fill each copy with cheer, personal news and abounding good will for the recipient.

■

By thine own soul's law learn to live;
And if men thwart thee, take no heed;
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give.
—JOHN GREENLEAF WHITTIER

■

CHARACTER is a by-product; it is produced in the great manufacture of daily duty.—WOODROW WILSON, *Address*, Arlington, May 31, 1915.

Do You Like People?

By ALVIN J. LEE

If you would be a successful leader of adults, two things are necessary: you must *like* people and you must *understand* them. Liking people—Dr. Lee contends—is not at all difficult, for people always are interesting. As for understanding them, that, too, proves a simple matter, if one keeps in mind a few simple psychological principles, admirably summarized in this article.

■

PEOPLE are *interesting.* Hidden away in every person is a big world of unexplored resources, aspirations, and possibilities. Wrapped up in every person is a storybook of romance, struggle, sadness, and incalculable value.

The tiny babe in arms holds our interest by the mystery of its helplessness, by its wistful eyes and its clinging hands. Youth is fascinating in its restlessness, abounding energy, and carefree joy. Age is interesting in rich experience and attainment.

Folks are interesting in their moods, their notions, and their eccentricities. We love to see them smile, to hear them laugh, to watch their reactions. We marvel at their strength and skill when we watch athletes race, doctors operate, musicians play, or machinists build. Each person is unique in his peculiar combination of ideas, reactions, love and hate, faith and doubt, weakness and strength, pretense and sincerity.

People are *intangible,* often puzzling and unpredictable to others. Even those persons of the more stable types, who are settled in habits and routine, frequently cannot account for all their feelings and actions. Surprises are always in store. Chance acquaintances become associates, and sometimes long-time friendships fail unexplainably. When dealing with people we are working all the while in a laboratory of life. Underneath are powerful and dangerous forces. Inside, things are happening; invisible seeds long dormant are taking root and coming to the surface.

In all kinds of seas and weather, the ship of life sails on. There are storms in the night; a change of wind and weather blows in from somewhere. But the ship holds together—a bit weather-beaten and tried, it may be—but a little overhauling, some paint, some changes in the crew, and it is ready for another venture.

Like the ship, personality has an individuality that remains identical to the end. There is something in Mary that will always be Mary. That something was seen in childhood, and the same girl is there throughout womanhood. Society and the years, even with all their tendency to minimize worth and to exaggerate the trivial and the transitory, cannot change that individuality. Annoying incidents cannot alter the fundamental elements of self.

You ask, "Why are we like that?" Well, for one reason, because there are in personality the biological predispositions sometimes called *infantilisms.* These major drives and characteristics can best be observed in the undisciplined behavior of early childhood. The little baby sees something that he wants. He must have it right away. If he doesn't get it, there follows a scene of emotional outburst and desperation. In many people this crude selfishness persists beyond childhood. They never fully conquer or conceal this disposition. They want what they want and get it—or else there is trouble.

Another characteristic of the infant is that everything must go into its mouth. It matters not what it is, it must be tasted. Life for the infant is essentially a matter of eating and drinking. These appetites are centered in the stomach and govern all values. Thus, there is developed in infancy a habit of unrestrained indulgence. Now, if these appetites, with their insatiable demands for gratification, are not checked as one grows older, one's character will become perverted and destructive.

The infant is also an impossible egotist. It matters not how inconvenient his wishes may be for others—how busy mother may be or how important the work on which father may be engaged—his wants are the only ones that matter. This egotism may persist into later life and may show itself in the man's habit of forever talking about himself, using other people for his own ends, and imagining that the entire universe revolves around himself.

Infantilism, however, is not the only cause of puzzling conduct. Sometimes the conduct is due to the mysterious forces underneath, which we call the *subconscious.* This is an arbitrary term signifying the backgrounds of the conscious. It is estimated that no one lives beyond 5 to 15 per cent of his life in the deliberate area, that is to say, in the creative and decisive area of his mentality. Most of life is managed for us by this immense and complicated machinery—the unconscious. The unconscious walks for us, sleeps, digests food, and responds to stimuli. Furthermore, it stores away all manner of knowledge and skills that we do not use for the moment nor need. It saves them for us, and later we may draw upon them. Memory brings back to our minds knowledge long unused; skills learned earlier return upon the proper provocation. Our fingers go into play on the piano, violin, typewriter, or telegraph key even after many years of lack of practice. Old faces come back to us, names long unheard marshal themselves across our path, incidents and lessons of the past arise to advise us. Early experiences come back to warn us or to please us. In the subconscious mind is a whole library of stored-up experiences waiting to be card-indexed. Daily the unconscious is allowed to work for us, and unless it is interfered with, it takes charge of the situation.

A third factor in irrational behavior is the interplay of one's condition and the critical situation. Perhaps the physical condition is below par, the nerves are exhausted or are overtaxed for the moment, and new and disturbing pressures bear down. The person then may become frantic, for he has been caught unawares, unequipped for the gale, unprepared for the attack.

A mature person will hold off, stand aside, or smooth the situation with a bit of humor; he will postpone the issue until better occasion, distribute its effect to others, or calmly accept the situation for the time being. Others, however, may not have this alertness. Their biological machinery, like fever, gets busy and rushes its forces to the situation. Temper boils over. The tongue gets out of control. Clashes occur, and in one way or another unfortunate things are said and done, because the pressures that should pass by and be forgotten are taken too seriously. The storm leaves wounds and animosities, and these are

sometimes difficult to repair. Pride, arrogance, and long cherished hopes have been shattered, and the pressures have played havoc.

Then, too, there may be some long accumulated and festering frustration, some pent-up emotion, some hidden ability, some persistent belief, some secret dream or poison, that must have its day of reckoning. It is not content to remain in prison. It demands expression, adjustment, and satisfaction.

Most of all, people are *potential*. Personality is versatile and its resources and reserves are well-nigh inexhaustible. People have a marvelous capacity to make adjustments—a marvelous capacity to learn, to adapt, and to achieve. A girl coming from a cultured and luxurious home in the city can toughen into a pioneer woman, take up life in a sod shanty, and like it. Men can leave lifetime surroundings and find new outlets for their energies. They can learn new languages and new customs, and they can make new friends. They can surmount the meanest treatment and come through after the most crushing disappointments. Inside of man is a heroic spirit that can match unforeseen occasions. Man can train his hands to perform new skills, can load his mind with new knowledge, can twist his tongue into new accents, can fall in love with a person he mistakenly disliked, can make friends out of his enemies, can transform sickness into radiant health, can challenge and overcome an unfavorable reputation, and can work his way from doubt into faith, an intelligent faith that gives satisfaction and power.

Schools are packed with potential greatness; prisons are crowded with men who can discover usefulness and happiness; patients can be rested and given new strength and poise; failures are often awakenings into success; disillusionments may reveal the truth. History is eloquent with records of people who were downed, maligned, rejected, crushed, only to rise again. Underneath, everybody is an artist, a mechanic, a poet, a lover, a thinker, a philanthropist, a world mind. Underneath the externalities is something marvelous, beautiful, and worthy. What is man? Ages ahead will provide new inducements and opportunities for the development of personality not yet dreamed.

The gnawing hunger of life is for the love of people. With them, for them, and from them come our joys and satisfactions. It is their esteem, influence, and love that is the end and abiding substance. The kingdom of heaven is within. Through man is revealed the divine. This is the story of Christianity, the function of science, the meaning of art, the song of poets, the drama of the ages, and the hope of tomorrow.

Winter Silhouette

By Gilean Douglass

The breath comes swiftly when a lavish moon
Pours molten silver on a snow-boughed tree
Standing alone against an argent sky;
An onyx silhouette, with porphyry
To deepen darkness and in rare festoon
Adorn the night and lift the spirit high.

That First Call

By Marian L. Cross

"WHAT suggestions do you, as superintendent of the Home Department, give to your Home Department visitors when you ask them to call for the first time on new families?" This question was put to me at a workers' conference recently. Because others may be interested in my answer, I shall set down here some of the things I said on that occasion.

First, I remind each visitor of the importance of that first call. It is important because first impressions are apt to be lasting. The initial call may determine whether or not a new member is secured for the Home Department. Besides, the visitor whose initial experience with a new family proves a happy one will feel encouraged and likely will maintain her interest in that family.

Second, I point out that it is impossible to lay down any rule that will govern all situations, for the simple reason that people differ and must be approached differently. Furthermore, their moods change from day to day. The visitor who receives a cordial welcome today may find a hurried, nervous hostess when next she calls. It is always necessary for her, therefore, to express her interest briefly or in more leisurely fashion, as the occasion may require.

One very successful Home Department visitor tells me that when she calls for the first time she states at once that she is a Home Department visitor and she gives the name and location of the church from which she has come. She explains that she has called in the hope of becoming acquainted. Later, the conversation may be turned to the purpose of the Home Department and the help it can be to those who are unable to attend church and Sunday school. As a rule, she does not immediately urge membership in the department, especially if the family is new in the community, for she realizes that they may want to talk over together their plans for the future. She takes care, however, to leave the impression that membership is a privilege, and before departing she asks if she may call again. This second call, she thinks, should not be delayed too long.

Should the visitor find that the person on whom she has called has no acquaintance whatever with the Home Department and is inclined to be suspicious or unfriendly, it frequently is sufficient to say: "I am a neighbor of yours and I decided it was about time we became acquainted, so I have come to call upon you." There are very few who can resist a neighborly appeal like that.

Third, I call attention to the fact that people are interested, first of all, in themselves—their children, their health, their work, and their friends; and that they will appreciate your interest in them. Moreover, being a good listener is as important as being a good talker.

What should the visitor say or do if she finds that other callers have arrived before her? Should she make some excuse and return later? Here again circumstances alter cases. Social convention requires that the earlier callers leave first. If the Home Department visitor does not wish to state the purpose of her call in their presence, she may wait for them to leave. It is possible, however, that the Home Department visitor may see in this larger audience an opportunity to further work of the Kingdom. She will not wish to leave any Home Department literature without saying at least a word or two about the service which the Home Department renders and the interest of the Sunday school in those who cannot regularly attend its classes.

These are but a few of the suggestions which I myself have gleaned from the reports our visitors have made on their first calls. The most successful of our visitors nearly always conclude their suggestions to new visitors by saying: "Above all, be friendly and natural, and never forget that you are a representative of the church and an ambassador for Christ."

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS — IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Gospel of the Son of God: Studies in Mark

AIM: To follow Mark's vivid account of our Lord's many deeds of power and love with a view to creating and deepening the desire and purpose to be followers of Jesus and unselfish servants of our fellow men

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission

LESSON 6 — FEBRUARY 6

Jesus Feeds the Multitudes

Mark 6:30-52; 8:1-10

Mark 6: 35-44; 8: 1-9

6: 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

8: 1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

KEY VERSE: *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John 6: 35*

TO BE READ EACH DAY

Jan. 31. M. Teaching in a Desert Place. Mark 6: 30-34
Feb. 1. T. Feeding Five Thousand Men. Mark 6: 35-44
Feb. 2. W. Walking on the Sea. Mark 6: 45-52
Feb. 3. T. Feeding the Four Thousand. Mark 8: 1-9
Feb. 4. F. A Miracle Meal for a Hundred Men. 2 Kings 4: 42-44
Feb. 5. S. Feeding a Nation Forty Years. Exodus 16: 11-15
Feb. 6. S. "The Bread of Life." John 6: 32-35, 47-51

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The feeding of the five thousand is the only miracle reported in all four Gospels. In addition, there are two accounts of the feeding of the four thousand. (Because of the similarity between the two miracles they will not be treated separately in this study.)

Of all the miracles, these seem to have caught the imagination of the Gospel writers more than others. They are among the records of Jesus' life and ministry that passed from lip to lip during the years immediately following his crucifixion. Thoughts of early Christians centered upon the abounding goodness of Jesus and his concern for the welfare of his followers. It was now recognized that everything he did was in the interest of human happiness.

The miracle made a profound impression upon those who witnessed it. Those who saw the miracle doubtless understood it to be the sign of authority and power that distinguished their Messiah for them. John tells that after the multitude had been fed there was a movement organized to make Jesus a king (John 6: 15).

Political Significance

The public distribution of bread and other food was a favorite device of upstart emperors during this period. Some political leaders had made free distribution to as many as a million persons at a time. This was the one miracle that

Jesus' enemies and his ill-informed friends could have misinterpreted most easily. Indeed, they did misinterpret it. To Jesus, however, there was no political motive in this act. It was the most natural expression of his moral attitude toward people. He found them as sheep not having a shepherd. He had compassion (Mark 6: 34). In connection with the second feeding, he explained that they had continued with him three days and were without food (Mark 8: 2). He was not able to look upon the needs of an ordinary crowd of people without a surge of emotion on their behalf. He felt their distress; a sense of personal responsibility came over him like a flood (Matt. 9: 36).

Furthermore, the miracles reflect Jesus' fondness for the fellowship of men. He himself was a dinner guest repeatedly. In the brief accounts of his ministry there are twenty stories of his having dined with others.

Jesus' Religious Attitude

In this story we find the religious attitudes and work habits of Jesus presented in contrast with those of the disciples. His desire to feed the people who had attended his meeting is quite typical. His key word was "give." In another connection, he declared that giving would bring more happiness than would acquiring (Acts 20: 35). The statement in which Jesus probably is quoted more often than in any other is a summary of that belief: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10: 39). The statement is quoted five other times in the Gospels (Matt. 16:25; Mark 8: 35; Luke 9: 24; 17: 33; John 12: 25).

Also note the fact that at the close of a hard day's work the disciples were ready to pronounce the benediction and ask the congregation to go to the villages to find something to eat for themselves. But Jesus took an entirely different view; he knew that the meeting was not over and said to his disciples: "Give ye them to eat" (Mark 6: 37). The disciples' limited notion of responsibility looks small beside Jesus' acceptance of responsibility far beyond the dictates of strictly spiritual ministry.

This contrast is just as evident if we set the attitude of Jesus over against that of his 1944 disciples. It is proper to ask where the field of responsibility of the church stops. It is generally assumed that the church has a moral responsibility toward those who worship in its sanctuary and who attend its church school classes. To what extent does that responsibility follow the same persons as they leave the church and go into their homes, their places of business, their schools, their places of recreation? How far has the church progressed toward carrying out the terms of the Great Commission? Do the other half of the people on earth—those who have no Bible, no church, no preacher or missionary—have a legitimate claim on the church?

One gathers the impression that Jesus would still be saying, "Give ye them to eat." The person who thinks that the church's job is nearly done has not read his newspapers recently. How far has the church gone in the direction of bringing all professed Christians into full-grown lives of Christian usefulness? There has always been a tendency on the part of the disciples to pronounce the benediction and send the multitudes away to shift for themselves.

Great Expectations

The contrast between Jesus and his disciples is seen again in the difference of attitude toward the possibility of feeding the multitude. Jesus said to his disciples, plainly, "Give ye them to eat" —a clear expression of faith in them, in the Father, and in himself; but his disciples stubbornly claimed that the thing he proposed was utterly impracticable. Only Andrew had enough faith to call to Jesus' attention a lad with five barley loaves and two fishes (John 6: 9). Jesus could have fed the multitude alone, but he chose rather to give his disciples a share in the miracle.

Further Test of Faith

Luke's account brings out an interesting bit of evidence of the faith the disciples had in Jesus and their willingness to do whatever he suggested. Before he had blessed the bread or had broken it for distribution, and before there was any visible evidence that there would be food for the people to eat, Jesus had the disciples to seat the multitude. There is a probability that as they went about their long and apparently dubious task, some people would question the propriety of the plan. There was no food for them. Jesus had not said that there would be enough; he had merely asked that the people be seated, and his request was obeyed. Five thousand were fed. Did anyone say, "I can't believe my eyes"? Or did the people reflect that the multiplying of loaves and fishes in one hour is no more unbelievable than when the same miracle is extended over a season, as it usually is? The latter miracle is the one that comes within our own experience three times a day.

Next Quarter

Life and Letters of Paul

ADULT TEACHER

By Howard K. Williams

■

The central thought of this lesson is that Jesus is able to meet human need wherever it exists and in whatever form. Hunger and thirst are indicative of the basic needs of the soul. In these days of heartache and suspense and unrest, nothing is more needed than to know that the Christian religion is an *adequate* religion. We should keep this truth in mind as we teach this lesson. Christ is able to meet the needs of men everywhere.

Two Miracles

In Matthew 16: 9-10, Jesus refers to the feeding of the five thousand and the four thousand. Evidently he had in mind two separate events. To be sure, there are marked points of similarity between these miracles, but the differences are sufficient to discredit the claim of some that the Gospels give only varied accounts of the same occurrence. In the four accounts of the feeding of the five thousand the word for "basket" is a word meaning "a basket used in traveling," while in the two accounts of the feeding of the four thousand the word for "basket" means "a grain basket."

The Adequacy of Jesus

These two similar miracles teach one outstanding lesson, namely, that Jesus is adequate to human need. In both cases the multitude was without a sufficient supply of food, and in each case Jesus measured up to that need. He supplied, not only the need, but more than the need. In other words, he met the need in an adequate way. It is possible to have that which is sufficient, but no more. "Adequate" means "sufficient—and then some." In both cases where Jesus fed the multitude he provided more than the bare necessities. He said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). Jesus always advocated abundance. He spoke of going the *second* mile, and he himself set the example.

In the physical world God multiplies food almost unbelievably. A few grains of coffee introduced into Africa a few years ago are now producing millions of pounds. We waste food, burn it, bury it, and destroy it, while multitudes are starving; but if we were wise with the distribution and use of it, not a human body on this whole round earth would need ever to go hungry. God's provisions for human needs always are adequate.

In the intellectual world God gives us

curiosity, and to satisfy that curiosity, he has made this universe so complex that the highest intelligence of man has only touched the borders of the garment of its mysteries. What secrets yet tease the mind in the realm of electricity, of aviation, of medicine! God has given man more than enough to challenge the powers of his mind.

In the spiritual world, too, God has provided adequately for human need. "If these things are not so" is not the Christian attitude. A Christian can affirm with Paul, triumphantly, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57). Christ can make us, not merely conquerors, but more than conquerors.

So we have this great outstanding truth of these miracles—Jesus is adequate to the needs of the human soul. He is the sufficient Christ.

The Meaning of Jesus' Adequacy in Life

A fine little boy was speaking in a meeting the other Sunday. He gave a good talk on not fighting with others, and forgiving injuries. The preacher said, "And now, Jack, do you really try to do that?" Quick as a flash, he shook his head and said, "Naw!" He had the theory, but he had not learned the value of getting theory and practice into actual co-operation.

Jesus supplied plenty of food that day in feeding the five thousand and that other day in feeding the four thousand. It is quite conceivable, however, that some of the people refused to eat, or ate only sparingly.

When Jesus performed the miracle of turning water into wine in Cana, he asked the servants to supply the jars. Then he filled the jars to overflowing. Had the servants brought more and bigger jars, he would have filled them. Christ's abundance in any life is limited by that person's willingness and capacity to receive. God does not place large gifts in small containers. If we would receive from his abundance, then we must make room for his gifts in our lives.

Is there a temptation that is greater than your ability to overcome? Jesus is able to help you. Is there a sorrow that overburdens your life? Jesus is more than able to turn your sorrow into joy. But you have to open your soul to him. You have to eat his bread. You have to supply the water jars. You have to apply Jesus' adequacy to your own need.

"Do you believe in the forgiveness of sins, Martin?" asked an old monk of young Martin Luther, who was fearful that he could not be forgiven. "Yes, Father, I do," quickly replied Luther. "Then believe in the forgiveness of Martin Luther's sins," replied the monk.

How to Make Christ's Adequacy Ours

1. *We must know that we are in need.* The multitudes were hungry and they knew it. Many people are spiritually hungry, but they do not know it. Some Greeks in Paul's day were hungry for a satisfying religion, and they built an altar "To the Unknown God." It was to such Greeks that Paul appealed. Sensing their religious hunger, he declared, "Whom . . . ye ignorantly worship, him declare I unto you" (Acts 17: 23). Everywhere people are hungry and unsatisfied. They seek here and there for satisfaction, but cannot find it. They do not know that they are hungry for God. They do not know that the soul cannot be satisfied with anything less than the Bread of Life.

2. *We must trust Christ for the seemingly impossible.* "Two hundred pennyworth of bread" was an amount far beyond the disciples' ability to procure. A penny was a day's wages. It was a big amount. But even if the disciples had had the money, where could they have bought the food? The whole thing looked impossible. So does the salvation of some people. The redemption of society seems impossible, and apart from Christ it is impossible. Right now the leaders of the nations are talking over plans for a world peace which will last. Apart from Christ, however, lasting peace is impossible. There is no possibility of lasting peace unless Christ feeds the whole multitude of mankind. No man-made treaty ever written is sufficient of itself.

3. *We must obey Christ.* When the disciples realized their impotency, Jesus told them some things to do. They were to bid the people to sit down in orderly fashion. They were to bring what food they had to him. They were to distribute as he directed. They were to gather up the fragments.

Man has a share in Christ's work of redemption. Christ calls man into partnership with him. This is a great privilege, but also a great responsibility. "We are labourers together with God" (1 Cor. 3: 9).

Partnership with Christ

In the miracle of the five thousand we are told that Jesus was moved with compassion toward the multitude because they were as sheep without a shepherd. In Mark 8: 2-3, we read that Jesus said, "I have compassion on the multitude, because they have . . . nothing to eat: . . . if I send them away fasting . . . they will faint by the way."

This is what always happens when Jesus does not feed the hungry, whatever the reason. The prodigal was starved in the country far from his father. Christ brings to human life hope and joy and satisfaction.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

No miracle in the New Testament is more replete with human interest than the feeding of the five thousand. Before considering its significance for today, one should first compare the accounts in the various Gospels. Each telling of the incident brings out some little touch that is overlooked in the other accounts. The marvelous colored prints that appear in our present-day magazines are achieved by using a series of negatives superimposed upon each other. One can look on Matthew 14: 15-21, Mark 6: 31-44, Luke 9: 10-17, and John 6: 1-14 as the set of negatives that make up the complete picture. What a marvelous picture it is: a hungry multitude, a compassionate Christ, human resources inadequate for the occasion, and the power of God to make more than adequate that which was entrusted to the hands of the Saviour. The whole event substantiated Jesus' statement in John 6: 35, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

This miracle is a wonderful example of what can happen when we place our resources, however meager, at the disposal of the Master.

Developing the Idea

We have already said that the event is full of human interest. Jesus was preaching in Galilee. So popular was Jesus' ministry, and so curious were the crowds to see him heal the sick, that they followed him wherever he went. Even when he went out into the country to escape the crowds, they went after him. On one occasion, when great numbers of people were moving toward Jerusalem for the Passover, a huge throng of them turned aside to hear the Master. So intent were they on following him that evening found them at a considerable distance from the villages where they might find something to eat. The disciples were concerned. They urged Jesus to send the people back to the villages where they might buy something to eat. But Jesus suggested that the disciples first take an inventory of their available resources. They reported that their assets amounted to five loaves and two fishes in the lunch of a lad. These provisions, they pointed out, would be utterly inadequate. From a human point of view they were right. But man's power to use his resources is not the same as God's power, and Jesus proceeded on the basis of what God can do.

Notice, first of all, that it was a child who had what the crowd needed. We are indebted to John for this knowledge, for the other Gospel writers omitted that fact. John, however, gave us this one further evidence of the importance of children in God's plan. In a world that seems to be faced with insoluble problems, we can take hope as we think of the children who are coming after us. In their hands rests the hope of tomorrow; and if we will place in their hands the truths of the Christian gospel by means of Christian teaching and example, some day God will use those truths to the blessing of the world.

Notice, also, that Jesus used all of the lunch. He did not merely take four loaves and one fish. He asked for it all. It must have been a real sacrifice for a growing boy to give up his entire lunch, without even keeping a sandwich for himself. But he surrendered his whole lunch to Jesus, and Jesus used it to accomplish, with God's power, unbelievable results.

God often waits until we have yielded our entire lives to him before he releases to us great power. And what blessings God has given to the world through lives that have been wholly committed to him. Who would have thought that one person could have aroused England to a realization of her sins in a day when her moral life seemed to be at a low ebb. But John Wesley yielded his entire life to the Lord, and God used him to shake England to the core by a spiritual revival.

The miracle in today's lesson is still taking place. The same thing is happening all the time. A bushel of corn is not much, but when we place it at God's disposal by planting it, it becomes a harvest. A children's song is not much in itself, but when it tells of God's love for little children, it becomes the means by which thousands of children get their first glimpse into the meaning of the kingdom of God. Christ on a cross just does not seem adequate. One life pitted against the sins of the world! But God is using that cross to the redemption of the world, and today that life is still feeding the hearts of millions who believe on him. And when they have used all his love they need for their own salvation, there is still enough and more left over for the redemption of all others who will believe on him. Through Jesus we experience God's help for human needs.

Discussing the Problem

1. Explain what you think Jesus meant when he said, "I am the bread of life.'"

2. Give your interpretation of the fourth beatitude: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This week, read the sixth, seventh, and eighth chapters of Mark's Gospel, in order to place in proper setting the events with which the lesson specifically deals. We want the pupils at the end of the quarter to have a comprehensive understanding of the whole book. The printed text necessarily must omit considerable parts of it. Consequently, the teacher should summarize the omitted parts, and should encourage the pupils to read them. At the beginning of this lesson, call attention to the point reached in the narrative last Sunday and place on the blackboard a brief outline of these three chapters. Time will be saved if the outline can be put on the board before the class assembles.

The lesson proper deals with the two miracles of feeding multitudes. Some Bible scholars have thought that the two accounts may be different versions of the same event, especially since Luke and John mention only one such miracle. But the consensus of opinion seems to be that there were two different miracles, as both Matthew and Mark record. It is interesting also that the feeding of the five thousand is the only miracle mentioned by all four of the Gospel writers. Intermediates especially will be interested in the detail which John alone includes, namely, that the five loaves and two fishes were furnished Jesus by a little boy in the crowd. Here is an opportunity for pointing out that youth has its contribution to make to the cause of Christ.

As the title suggests, the emphasis of the lesson is not upon the supernatural power of Jesus to multiply food, but rather upon the sharing by those who have with those who have not. The changing of selfish and greedy human beings into unselfish and generous persons is as much a miracle as the increase given to limited supplies. We realize today that abundance of food and other needed commodities is no assurance that everybody will have enough. During the great depression before the present war, we had in America great want in the midst of great plenty. But instead of sharing, until the needs of all should be met, we resorted to curtailing production and limiting crops. We went so far as to destroy foodstuff, even when thousands were hungry. Although we had achieved miracles of production, we were unable to achieve the greater miracle of sharing.

Looking literally at the account of how Jesus fed four thousand on one occasion and five thousand on another occasion, we note that he took what was available—a few loaves and a few fishes. He multiplied those fish and loaves only as he shared them. In other words, Jesus did not first increase the number of loaves and fishes until he had produced a quantity sufficient for the multitudes. He first began to break and to share what there was; and it proved sufficient for the need of all. Some people now insist that because America does not produce enough food to feed all the world, we cannot, after the war is over, share our food with the starving multitudes of other lands. If we have faith, as Jesus had, and begin the sharing, we will discover as he did that our supplies will not fail.

The intermediates whom we are teaching now will have to deal with the postwar world. We must not fail to teach them what the application of the Christian principles to that world can achieve.

Truth in Action

Some months ago, an international food conference was held in Virginia to consider food problems during and after the war. Some of its findings have been made public. To what extent did the conference call for worldwide sharing of food? How far should America be willing to go in such a program? Can we expect to maintain in the postwar world an American standard of living which is much higher than the standard of living in other parts of the world? Should we be willing to lower our own standard of living in order to raise that of other peoples? These questions ought to be faced by intermediate classes. The problems of the postwar world are long-range problems and will not all be solved by today's leaders in national and international affairs; many of them will have to be solved by the next generation.

It must be kept in mind that sharing, or willingness to share, does not begin in the larger areas of life that our pupils will enter after they reach maturity. In order for such principles to be practiced then, intermediates must begin in the limited areas in which they now are. If they are not willing now to share their personal belongings with their young friends, if they are not willing to share in the home with parents and brothers and sisters, they will certainly not be willing to share on a world scale when they later assume adult responsibilities in community, national, and international affairs. In other words, their teachers must lead them into the joy of sharing and not merely talk about possible future sharing. Intermediate teachers, especially, need to realize that we learn by doing, and that large ventures have their beginnings in "little doings."

LESSON 7 — FEBRUARY 13

Jesus on the Mountain and in the Valley

Mark 9:2-29

Mark 9: 2-8, 17-27

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

KEY VERSE: *I believe; help thou mine unbelief.—Mark 9: 24*

TO BE READ EACH DAY

Feb. 7. M. Jesus on the Mountain. Mark 9: 2-8
Feb. 8. T. The Impotent Disciples. Mark 9: 14-19
Feb. 9. W. Jesus in the Valley. Mark 9: 20-29
Feb. 10. T. The Glorified Christ. Revelation 1: 12-18
Feb. 11. F. Isaiah's Vision and Service. Isaiah 6: 1-8
Feb. 12. S. Moses on the Mount of God. Exodus 24: 12-18
Feb. 13. S. "Who Shall Ascend?" Psalm 24

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Mountains had much to do with the religious history of the Jews. In ancient times it was supposed that they had religious significance. Surrounding nations thought of the Hebrews as worshiping "gods of the hills" (1 Kings 20: 23). And the Bible stories themselves refer frequently to events connected with mountains. The ark of Noah came to rest on the mountains of Ararat (Gen. 8: 4). Solomon's Temple was built on Mt. Moriah (2 Chron. 3: 1). Mt. Horeb was the scene of the call of Moses. Moses stood on Mt. Pisgah to view the promised land (Deut. 34: 1). The law was given on Mt. Sinai (Ex. 19). Jesus' temptation occurred on "an exceeding high mountain" (Matt. 4: 8). On the Mount of Olives Jesus began his triumphal entry into Jerusalem (Matt. 21: 1). He went up into a mountain to teach (Matt. 5: 1ff.).

As for the transfiguration, it occurred on a "high mountain" where they—the three disciples and Jesus—were apart by themselves (Mark 9: 2-8). (See Matthew 17: 1-8.) This probably took place on the slopes of Mt. Hermon.

Description of Jesus

Mark 9: 3 in today's lesson and its parallels in Matthew and Luke give us the only description in the Gospels of Jesus' personal appearance. His garments were glistening white. Matthew says that his face shone like the sun (Matt. 17: 2). It must be remembered, however, that this was a transfiguration and that the disciples were not seeing Jesus as he appeared in ordinary life. Luke states that "the fashion of his countenance was altered" (Luke 9: 29). Later there was a vision described in Revelation in which his eyes were seen as a flame of fire, his voice was as the voice of many waters, and "his countenance was as the sun shineth in his strength" (Rev. 1: 13-16).

We are inclined to study these descriptive phrases eagerly, for there is a marked dearth of descriptive material about Jesus. Early Christians inherited some of the Jewish prejudices against art, and had good reasons of their own for not distributing descriptions of Jesus too freely. There was some risk involved.

There are several very valuable word pictures of Jesus. John of Damascus, writing in the eighth century, said that the Master's face was oval, his hair and beard the "color of ripe corn," his eyes blue like the virgin Mary's and somewhat sunken, "his voice sweet and sonorous, his regard full of kindness, wisdom and dignity." Artists in the East and West were divided for centuries over his appearance. The stern Byzantine outlook in the East took its lead from Isaiah 53, the section declaring that "he hath no form nor comeliness" (Isa. 53: 2). So they painted his picture as plain as their text could be made to warrant. In the West, with Rome as the center, there was a more cheerful attitude. Their text was taken from Psalm 45, "Thou art fairer than the children of men: grace is poured into thy lips" (Ps. 45: 2). And the pictures from the West are generally more beautiful.

The Artists' Problem

Although the Bible does not give us a sentence of direct description of his appearance, we note that something about Jesus made people conscious of his presence. As soon as he came into sight at John's baptism, he was the cen-

ter of attention (John 1:29ff.). John pointed him out as the one whose shoes he was not worthy to stoop down and unloose. John's disciples began to follow Jesus. Masterly, radiant, utterly unpretentious, Jesus impressed those who met him with his power and authority. His appearance made them believe that a new chapter was about to be written for the Jewish people. The problem of artists always has been to make his face express the soul they knew was behind it.

Raphael's "Transfiguration"

No artist has pictured the transfiguration scene more in the spirit of its deep meaning than Raphael. On one canvas the artist portrayed two scenes: the top one shows Peter, James, John, Moses, and Elijah worshiping Jesus on the mountain; the bottom half, separated only by a cloud, shows Jesus in the act of healing the afflicted son of a distraught father, while the impotent disciples and the curious crowd throng near. The artist caught the thought of today's lesson, "Jesus on the Mountain and in the Valley."

The transfiguration story cannot be understood properly unless both phases of its meaning are kept in mind. It illustrates what Mark meant when he wrote that Jesus appointed twelve, "that they should be with him, and that he might send them forth to preach" (Mark 3:14). The statement implies that *coming to* Jesus must always precede *going for* him. The mountain (of inspiration) and the valley (of service) are always inseparably connected. As far back as Abraham, the call was followed in the next breath by a commission. "I will bless thee, . . . and thou shalt be a blessing," God said to him (Gen. 12:2). Appearances of God in the experiences of men have uniformly had the two aspects. Moses (Ex. 3:1ff.), Gideon (Judg. 6:11ff.), Samuel (1 Sam. 3:1ff.), Amos (Amos 7:14ff.), Isaiah (Isa. 6:1ff.), Paul (Acts 9): these are illustrations. Each person was visited with a great experience corresponding to a transfiguration, and each was given a commission for service. The mountain of ecstasy leads invariably to the valley of usefulness and helpfulness.

Trying to Prolong the Experience

Peter's first excited reaction to the transfiguration experience was a proposal that they make the most of it and prolong it as much as possible. "It is good for us to be here," he exclaimed (Mark 9:5). The suggestion to build tabernacles was a part of his desire to turn the momentary experience into a permanent institution. There has been a tendency in that direction in the church through all its history. But even in the time when monasticism was in full flower, and the greatest premium was placed on asceticism, church leaders knew there was a peril in making ecstatic experiences an end in themselves. Monasteries were usually made points of departure for programs of human kindliness.

The meaning of the transfiguration experience is not to be found entirely in the experience itself, but also in its sequel (Mark 9:14-29). It closed with a voice from heaven singling Jesus out as the beloved Son of God. As they looked again, they discovered that the other characters in the vision had disappeared and that no one but Jesus remained. This was one of several incidents that caused them to place Jesus in a class above all other persons and considerations. If there is one characteristic above all others that stands out in the lives of the apostles it is expressed in the words of the writer who spoke of Jesus as "the brightness of his [God's] glory, and the express image of his person, and upholding all things by the word of his power" (Heb. 1:3). Nothing short of a religious transformation would make Hebrews like Peter, James, and John think of Jesus as greater than Moses and Elijah.

A "Dumb Spirit" Healed

As they came down from the mountain they met a man whose son had a "dumb spirit" (Mark 9:17). The father described in detail the characteristics of the affliction. "He teareth him: and he foameth, and gnasheth with his teeth, and pineth away." The disciples had not been able to do anything about it, although the boy's father had sought their aid. Pausing only long enough to marvel at the unbelief of the disciples, Jesus addressed himself at once to the cure in hand. He asked that the boy be brought to him. The instant the boy came into Jesus' presence, one of his seizures came upon him (Mark 9:20).

The father's attempted explanation turned into a plea for aid, "Have compassion on us, and help us." The father at first tried to claim that he had the necessary faith, and then frankly admitted that he did not. His only plea became, "Help thou mine unbelief" (Mark 9:24). Jesus recognized in the father's prayer the kind of faith needed to release divine power. The boy was healed, but not until after the paroxysm had rendered him apparently dead (Mark 9:26).

Nominal believers in Jesus come to a time when they see him transfigured before them. Such an experience is always a crisis. Jesus comes into his proper place as the sole Leader and Saviour of all life. Such an experience is the beginning of fruitful Christian living.

ADULT TEACHER

By Howard K. Williams

■

What is the relation of this lesson to our everyday lives? What is the meaning of Jesus' transfiguration experience for us? The following points may lead us to some practical truths that will help us in our daily living.

When Transfiguration Comes

Matthew and Mark say, "After six days," but Luke says, "After eight days." There is no contradiction here. Luke counts the first and last days, and the other writers include only the full days. The real question is, "After *what?*" All three writers agree that the transfiguration came after Peter's confession of Jesus' deity, and Jesus' clear prediction of his suffering and death. God had sent Jesus into the world to seek and to save the lost, by the way of the cross. Jesus accepted the mission of his Father and proceeded to carry it out.

Such active submission to the will of God eventuates in a transfigured life. Although the transfiguration of Jesus is different from anything known to man, yet the principle holds that no person's countenance is truly transformed until his life fits into God's plan.

The child's definition of a saint is a good one: "A saint is one who lets the light shine through." True, the child received his idea from a stained-glass window through which a light was shining, but when the light of God shines through a human life, it transfigures that person and makes a saint of him.

There is a difference between a pretty face and a lovely countenance. Prettiness is only skin-deep, or at most, feature-deep. Loveliness is a quality of soul. It transfigures the life. If Christ is the motivating power of our lives, then our lives may be transfigured.

The Message of the Transfiguration

1. *The transfiguration revealed the deity of Jesus.* Peter had exclaimed that Jesus was divine. Now that confession was verified, and the disciples experienced the transfiguration of Jesus.

God does not vouchsafe proofs to the unready soul. If we live according to the light we have, God gives us more light. There is no proof sufficient for the soul which does not seek the highest. Only three of the disciples were even partly prepared to take in the glory of Jesus in the transfiguration.

Are you ready to see the glory of Jesus? There is no proof sufficient for you until you want to see the glorified Jesus.

2. *The transfiguration reveals the reality of the spiritual life.* Moses and

Elijah appeared and talked with Jesus. How did the disciples know who they were? We do not know. Perhaps this problem is an intimation of the kind of people we shall be in the life after death. We shall not need introductions. We shall know one another there. Our identity will be preserved. We shall converse with one another, and live in the presence of Jesus.

I fancy that if once we stepped across to the life after death, which we may have through the power of Jesus, we should not want to come back here again. The transfiguration of Jesus gives us a glimpse, like that of distant mountains revealed by a flash of lightning, into the glorious associations of that other life.

Question: "How will it look, that face that we have loved and cherished, when next we meet? Will it be so glorified and saintly, I shall know it not?" Answer: "O faithless heart, the same loved face transfigured will greet thee there, less sad, less wistful, in immortal beauty, divinely fair."

The Mission of the Transfiguration

They talked of that which the death of Jesus was to accomplish. It was a death that would redeem mankind. When Peter spoke as though the vision were to end in a vision, Jesus quietly descended to the valley where the needs of the multitude and the cries of anguish met him.

Sometimes we have high moments when heaven seems very near, but we should always remember that a vision that ends in a vision is futile.

"Heaven doth with us, as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."[1]

The person who thinks the full duty of a Christian is merely to feel that he is saved personally, does not even know Christ. Nor is it enough to attend church and make the church worship an end in itself. The church service is a means to the end that we might go forth to live the creed we learn. This thought is graphically portrayed in Isaiah 2: 2-3. Read this, part by part, and note how Isaiah prophesies that the time will come when God's house shall be established in the top of the mountains, and all nations shall flow unto it. Many people shall go and say, "Come." There they shall learn God's ways, and then go down again into the valley. So shall the law of the Lord go forth and people shall beat their swords into plowshares and their spears into pruninghooks.

[1] Shakespeare, *Measure for Measure*, Act I, sc. i, l. 33.

Compare the mountaintop experience of Isaiah with that of Jesus on the Mount, and see how they agree as to the practical purpose of our mountaintop experiences—to lead us into service. We rise high that we may serve better. The *heights* of life are given that we may carry heaven into the *depths* of life.

In this case a poor father pleaded for a demon-possessed son. So always man's extremity pleads for divine assistance.

Does our religion lead us into practical service?

Without the Transfiguration

"They could not." They had not the answer. Such was the hopeless outlook of the father as he pleaded for his son. He was speaking of Jesus' disciples and perhaps of the leaders of the Jews as well. It is a sad fact that frequently when human needs have been great, Christians have not impressed the world as people of very great power. During the first three centuries the early Christians made great headway. It is almost unbelievable how the quiet force of those Christians undermined the glittering might of the Roman Empire until the cross took the place of pagan insignia on the Roman standards. Then little by little Christians lost their spiritual power as they gained in wealth and temporal power, until only here and there have appeared outstanding examples of transfigured lives—a Francis of Assisi, a Savonarola, a John Wesley, a David Brainerd, a Dwight L. Moody, a David Livingstone, a William Carey.

Why this lack of power? Jesus answers by saying, "Only by prayer and fasting"; that is, only by a life Christ-controlled in which prayer becomes the longing of the soul, and fasting the intent of that longing; only by a life "hid with Christ in God." The world must wait for healing until Christians realize that fellowship with Christ upon the mountaintop must find expression in fellowship of suffering and service with Christ in the valley of service.

The measure of Christ's help is not limited by his willingness to give, but by man's willingness to receive. Christ's help is boundless as the sea, but it is limited by man's capacity to be helped. Somehow the father of the boy must have felt this as he cried in anguish, "Lord, I believe; help thou mine unbelief."

How we all sympathize with that poor man, because of our own experience! "I know God knows best, but it is hard!" we say in some great trouble. "I believe, *but* . . ."

Someday, perhaps, we shall have a faith big enough to take God fully at his word. When that day comes our lives will be complete in power and in happiness.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

When God made the world, he made both mountains and valleys. And when he made life, he created the need both for vision and service, for planning and plodding, for praying and doing. It is significant, therefore, that the experience on the Mount of Transfiguration should have been followed by a call to service in the valley. These two aspects of life go together. Each requires the other. We need vision to see where we're going; we need to go where the vision beckons. Vision without a program of action is unbridled idealism. A program of action without vision soon would end in pandemonium. We do need at times to get up above life and take the long view. But after that we need to go out into life to help lift it to a higher level. Vision and service; inspiration and expression—those are the two sides of life. We must be familiar with both.

Developing the Idea

Notice, in the first place, that life does need direction, and that direction comes through vision. One of the most frequently quoted proverbs is: "Where there is no vision, the people perish" (Prov. 29: 18). Jesus knew that the disciples would be called upon to go through some dark valleys of misunderstanding and persecution after his death. He looked ahead and saw the deep shadows of despair that would fall upon their lives when he left them. He saw how their faith would be tested by doubts and discouragement as they thought upon the ignominy of the cross. And so he took them aside to instruct them in the meaning of the cross. But teaching was not enough. So he took the three upon whom the major responsibility of leadership would fall after his death to a mountainside. There, above the crowds of men, Jesus was transfigured before them. Whatever happened to him in the future, even though he were accorded a criminal's death on a cross, always they could remember once having seen the true glory of the Master revealed.

Jesus was their vision. They had lifted up their eyes and had seen the transfigured Christ. And that is the vision the world needs. How we need to climb the hill of the Four Gospels to study Jesus' life and ponder his teachings until we become completely convinced that he is the answer to life's problems. He above all others must lead the way.

These are confusing days. The prob-

lems are mountainous. Most people are in the position of the father in the valley who was waiting to seek Jesus' aid. "Lord, I believe; help thou mine unbelief." He saw part way, but he should have seen further. He was not sure. He believed there was a God, but was not sure what God could do. He knew Christ by reputation, but not yet by experience. He needed the clarity of vision and the belief of the author of Hebrews who said, "We see not yet all things put under him. But we see Jesus" (Heb. 2: 8-9).

It will help us to see what Christ can do if we will take a look at what he has done. It was that which gave hope to the father of the unfortunate boy. He had heard what Jesus had done for others. He partly believed, therefore, that Jesus could heal his boy. One way for us to see what Christ can do for us is to recall the person who most exemplifies to us what a Christian should be. Think what Christ has done for that person. Then believe that he can do the same for us.

We have said that life needs direction; but it also needs to be lifted. When Jesus came down to the valley to cast out the dumb spirit from a tortured lad, we are told that he "took him by the hand, and lifted him up." If we keep Christ as our vision, he leads us directly to a needy world and bids us to lift by serving. Jesus emphasized the fact that we must do, as well as believe. James caught the idea, for he said, "Be ye doers of the word, and not hearers only, deceiving your own selves."

We never get closer to Christ than when we perform some service in his name. Paul Geren wrote in *Burma Diary* about the reality of the Master when he could give a cup of cold water in Jesus' name to Chinese soldiers crazed by thirst. Frank Laubach said in *The Silent Billion Speak* that he had found "the secret of happiness" when he could go and teach an illiterate to read and write—not doing it for hope of pay, but because the love of Jesus was in his heart and wanted to express itself toward others.

The church today must lead men back to the sources of vision: the Bible, particularly the teachings of Jesus, worship, and the like. But it must also challenge men to serve, both for the sake of a world that needs their service of love, and for the sake of their own spiritual growth.

Discussing the Problem

1. How can your church increase its vision?

2. In what ways is your church serving the needs of its community?

3. Suggest other ways it might also serve if it had the vision.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Life has its ups and downs. Our spiritual temperature rises and falls. We have our good days and our bad days. We experience joy and sorrow, success and failure. But it is these very contrasts that enrich life and give added meaning to experience.

Peter was very human when he suggested to the Master on the Mount of Transfiguration that there be builded three tabernacles where they might abide. But Jesus was wiser than Peter; he knew that great moments are given to strengthen us for hours of trial, for hard work that must be done, for suffering that must be experienced. Without great moments, we might well become dismayed, discouraged, and hopeless. But the great moments themselves are derived from work well done in the lesser moments.

In this lesson we should try to teach two things: how to get help for ourselves and how to give help to others. It is the same lesson that Jesus was trying to put across when he said, "Thou shalt love thy neighbour as thyself." Some religions have taught that the way of salvation lies in withdrawing from the world and meditating in solitude; others have taught that the good life consists solely of doing good to one's fellow men. But Jesus taught men to develop all of their capacities and to project them in usefulness to the limits of the world. He never lost sight of the individual, or of the social group in which the individual finds himself.

In Jesus' time, people were more concerned about God than about their fellow men. Because of that, the disciples could not understand what was happening to Jesus there on the mountaintop. They were overawed, of course, by their consciousness of the Divine Presence; but what shocked them most was Jesus' unwillingness to remain there. Perhaps they would have liked to bring others up to him. But Jesus knew that he must go down into the valley to share with others the power which had come upon him.

In our own time, some people have shifted their thinking to the opposite extreme. The fact that men ought to deal rightly and justly and kindly with their fellow men is appreciated; but very few persons seem to attain an inward experience of the Living God, a spiritual vision of his awe and majesty. For many nominal Christians, religion at its highest is no more than good morality. But it still remains true that unless spiritual power for moral living is sought and found, moral standards inevitably decline.

As teachers of intermediates, we shall probably talk at length about Christian virtues and their value, and we shall be specific in telling them what they ought to do and what they ought not to do. But we must not fail to show our pupils where and how to find the power which will produce in them Christian virtues. Unless we tell them about that power, we will have failed them at the point where their need is greatest. We must try to lead our pupils into some mountaintop spiritual experience, if we expect them to carry on as Christians in the valley of everyday experience.

That is why it is important for teachers themselves to attend the worship services of the church and urge their pupils to do the same. That is why it is important that pastor and congregation have some understanding of the true nature of worship.

Truth in Action

It becomes apparent that the teacher's aim in this lesson ought to be, not merely the presentation of facts, but also guidance into a worship experience. Mere talk will be insufficient. The lesson can be taught only by example and by sharing. One who does not himself worship can never lead another person into an experience of worship.

Some years ago, a young man was secured to teach a class of intermediate boys. He was the kind of man whom boys respect and like. He knew how to interest them and how to hold their attention. The class grew; everything seemed to be all right.

It was soon noted, however, that the teacher never remained for the morning preaching service. He came regularly to Sunday school, but after Sunday school he always went home. The boys in the class began to do the same thing. When Decision Day came in the Sunday school, not a single boy from the problem class made profession of faith. The next year, the pastor visited the class and talked earnestly to the pupils about accepting Christ and following him in baptism. But once more on Decision Day not one boy came forward from that class! It took an earnest Christian man almost a year of teaching to lead any of them to Christ.

Of course, church membership is not an end in itself. Teachers may lead their pupils into the church without having led them to Christ. But it *is* possible to lead them to Christ! Teachers who themselves know Christ can do just that. As a teacher, get help for yourself from the heavenly Father. Then help your pupils to find him for themselves.

LESSON 8 — FEBRUARY 20

Jesus Teaches True Greatness

Mark 9:30—10:45

Mark 9: 33-39; 10: 13-16, 42-45

9: 33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

10: 13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant to all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

KEY VERSE: *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 45*

TO BE READ EACH DAY

Feb. 14. M. The Divine Teacher. Mark 9: 30-32; 10: 32-34
Feb. 15. T. Greatness in Childlikeness. Mark 9: 33-37; 10: 13-16
Feb. 16. W. Greatness in Brotherhood. Mark 9: 38-41
Feb. 17. T. Greatness in Beneficence. Mark 10: 17-23
Feb. 18. F. Greatness in Service. Mark 10: 41-45
Feb. 19. S. Greatness of John the Baptist. Matthew 11: 7-15
Feb. 20. S. Greatness in Gentleness. Psalm 18: 28-35

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Today's discussion brings to light again the point at which Jesus' disciples constantly misunderstood his principle of life. In a sense, H. G. Wells was quite right in saying that Jesus was too great for his disciples, and that even to this day "this Galilean is too great for our hearts."

Not only did his life stand out in vivid contrast against the pagan background of Roman civilization, but it had little in common with the Jewish thought of the day. Oddly enough, a moral misunderstanding crept in between Jesus and his intimate friends. They had left all to follow him, and were ready to die for him (John 11: 16); they obeyed every suggestion that he made but acted as if they had never heard of the moral principles which he advocated and by which he lived. Toward the latter part of his ministry there was never a question in their minds that he was the Messiah. Some of the ideas, however, that seemed to them to be an inherent part of the messianic policy, were totally foreign to Jesus. In fact, he had to warn them not to tell others that he was the Messiah (Mark 3: 12; 8: 30; 9:9).

No Violent Revolution

It looks as if the title itself became a threat against his ministry. Pharisees and Zealots, who should have been of kindred mind with him, expected the Kingdom to come by a violent revolution. But Jesus held that there must be a complete change of heart even among the greatest "church workers" of his day (John 3: 1-7). While pious leaders were looking for the point of political pressure that would work to their advantage against Rome, Jesus sought no advantage; rather, he advised his followers to be happy over their disadvantage (Matt. 5: 10ff.).

One notes, upon reading the story of Peter's great confession, that Peter and Jesus agreed completely on the latter's messiahship (Matt. 16: 16-17). But they were at opposite poles on the moral implication to be drawn from it (Matt. 16: 21ff.). Peter and the other disciples assumed that God would protect his Messiah and never allow him to come to grief. Were not the difficulties through which the Jews had passed traceable to the nation's backslidings? Were they not enjoined to observe the law "that it may be well with thee, and that ye may increase mightily" (Deut. 6: 3)? Therefore, they thought that if the obedient people of God had been guaranteed blessing, what bliss and immunities must be in store for the Messiah, God's very Elect?

This divergence of opinion followed on to the very end. In the shadow of the cross the disciples still thought of themselves as walking the way of glory and honor. In the upper room on Thursday night, as Jesus washed their feet—a symbol of humble service—a contention broke out among them as to who should be greatest (Luke 22: 24).

Despite all that Jesus had told his disciples, they were so shocked over the outcome of his ministry that they lost even the elemental human loyalty one would have expected. They ran for cover. Their performance was extremely ungracious even by comparison with disciples of Socrates who hovered near their master to his dying breath. And many of the martyrs of a later day had the comfort of knowing that their friends understood and sympathized. But the New Testament does not name one person who understood at the time why Jesus' ministry ended as it did. The principle that led to Calvary was apparently not understood by anyone until after the resurrection. Then their eyes were opened and they began to see as Jesus saw.

Basis of Greatness

The disciples held to the current belief that greatness is closely akin to honor and authority. They sat in conference on the question of their relative greatness much like a group of politicians anticipating the successful outcome of an election. Of course, there was nothing crude or profane in their discussion. It was all launched on a high religious plane. The setting up of the messianic kingdom would be the crowning event in the history of the Jews, and, so the disciples realized, they were in on the ground floor. It seemed right and natural that they should come to some terms over the distribution of kingdom offices.

Jesus knew their minds—as he always knows the minds of men. He laid down the principle of greatness just as he had done before, but with no better success. A man's greatness is not to be measured by the honor bestowed upon him or by the authority he wields, but by the extent of his service. If he would be "first" let him be servant of all. If the disciples misunderstood this, it was not because Jesus had failed to voice his views often in their hearing. He repeated the thought again and again (Matt. 20: 26-27; 23: 11).

Members of the Right Group

Having disposed of those who think greatness is measured by honor and authority, Jesus found the same problem arising in the mind of John. The beloved apostle had seen one casting out demons in Christ's name, but not as an accredited member of the apostolic group. This man was a free-lance disciple, not identified with the organization. John ordered him to stop. Jesus, in turn, argued that there was nothing irregular about the man's conduct. To scribes and Pharisees, the great body of good-intentioned Gentiles constituted a problem. But it was not so with Jesus. Labels meant little. His followers would be known by their deeds, not by their name.

Then Jesus met the delusion of greatness in a third form. Women brought their children to him that the blessing of his touch might be upon them. The disciples were not inclined to bother with children, and assumed Jesus felt as they did. They "rebuked" the mothers. Naturally they thought that the Messiah with all of his weighty cares would have no time to deal with children. But Jesus was indignant. He told the disciples that the children, not they, were the ones who showed the attributes of the Kingdom. They merely "received" it and entered into fellowship with Jesus without any attempt to be great. He blasted the fallacy that adulthood is the time of greatness. Childhood is the period of natural greatness, from which adults fall away and become mediocre seekers after fame and fortune.

Every nervous adult should have a copy of Edmund J. Sullivan's etching entitled *Who Is My Neighbor?* It pictures an incident typical of Jesus' adult life and service. The Master is standing before a crowd at the seaside. All eyes are upon him as a sharp-featured man throws "catch" questions at him. The artist puts impertinence in the questioner's face, just as the Gospel writer does in the printed question (Luke 10: 25-37). The man is obviously "making trial" of Jesus, and anyone who has done public speaking can understand what a trial it must have been. But Mr. Sullivan depicts no marks of irritation on the Master's face. His face registers enthusiasm and good cheer; it expresses vitality and self-control. Jesus is in full command of his emotions. Far from being annoyed, he is ready to tell the story of the good Samaritan without any inflection of anger. Furthermore, children are shown playing at Jesus' feet; and it is not the quiet, devotional scene usually portrayed under the caption, "Jesus and the Children." They are pulling at his hands and garments. What we wish to point out is that while Jesus is giving careful attention to the questions that perplex adults, he is still alive with the spirit of childhood. The scene leaves the impression that he will answer the lawyer's question clearly and fully, but is at the same time ready to devote himself freely to the interests of the children. Jesus maintained into adulthood the buoyancy of soul that life should carry to the end.

The "Pull" of Greatness

James and John came to Jesus seeking special honors. They felt that they had been close enough to the center of the Kingdom movement to be warranted in having some "pull." They could see no reason why the two brothers, members of the inner circle, should not be accorded the very highest rating when the honors should be passed around. The only thing Jesus could tell them in response to their petition, was that they did not know what they were talking about. To his way of thinking, there was no question of honor to be settled, merely the question of measuring up to the standard of self-surrender he had been preaching to them. Were they able to drink the cup (of sorrow and suffering), and share his baptism (death to such a quest for honor as they were showing)? He had told them months before that the way of discipleship was marked by self-denial and voluntary acceptance of hard responsibility. He had no honors to give out. They were called to serve and nothing more.

ADULT TEACHER

By Howard K. Williams

■

We teach it, but how many of us really believe it, this teaching of Jesus about greatness? Do we not measure a man by the money he makes, or the position he holds, or the honors he has, or the reputation he possesses? A teacher should ask himself some pointed questions in preparing to teach this lesson, and should keep in mind that our purpose in this study is to discover what true greatness really is, so that we may strive to measure up to Jesus' standard.

Since the passage of Scripture is too long for detailed study, let us choose the outstanding scenes and show how they illustrate Jesus' conception of what real greatness is. The following outline in contrasts may help in teaching the lesson realistically.

To Be First or to Be Humble

Jesus had come up through Galilee to Capernaum. Picture him and his disciples as they walked through the fields. During part of the journey Jesus evidently was walking a little apart from the others, but close enough to overhear the disciples in argument about something. Perhaps he did not catch all their words, but sometimes their voices rose sharply in dispute. Finally, when they had arrived in Capernaum and were resting in the house, he asked them, "What was it that ye disputed among yourselves by the way?" They were ashamed to tell him. That is something in their favor, anyway. I wonder if many of our arguments and discussions would not cause us to blush for shame if Jesus should come walking in while we were engaged in a wrangling discussion—in official board meetings, or society meetings, or church business meetings, or in the home, when frequently we show an unchristian spirit!

Well, Jesus knows; for he is at all our meetings. He knew what the disciples were discussing, even though they were ashamed to tell him. He found the people of his day, even the disciples, looking for a Messiah who should come with pomp and show, and the hope of these people was that they might have a front seat in the show.

How we like to be first! We all do, more or less, even if we say we do not.

Here was hard material with which to work. The lesson had to be very simple and very clear. So Jesus sat down, as teachers of his day did when teaching, and drawing a little child to him, he took him in his arms. What a beautiful picture! You cannot imagine a spirit of arrogance in one who lovingly enfolds a child in his arms. There is something

about a child which disarms false dignity. A child does not care what position a man holds among men. True greatness is humble. It sees the value in a child. It tips its hat to the lowliest. As we develop the spirit of a child we become like Jesus.

William Wilberforce, the English statesman, missed the crossing-sweeper for several mornings as he was on his way to Parliament, took the trouble to find where the boy lived, and then painfully (for he was a cripple) climbed to the tenement room to visit him. True greatness stoops to conquer.

Coercer or Co-worker

The disciples did not like the topic Jesus had introduced in speaking of their conversation, and John sought to divert it to a more pleasant, less personal channel. It is always more pleasant to talk about someone else's shortcomings than it is to discuss our own. So John must have felt, as he recalled an incident where a person was casting out demons in the name of Jesus. "We forbad him," said John, "because he followeth not us." Jesus' answer was a practical rebuke of the narrow-mindedness of John, and an observation that if anyone performs a good work he should not be stopped, merely because he does not conform entirely with our own ideas.

Exclusive or Approachable

Some people think they are too big to take time for the children. The disciples probably had good intentions when they tried to keep the parents from coming to Jesus with their children. But they soon learned where Jesus stood on that matter. He was indignant. The hope of the world lies in the proper introduction of children to Jesus and in their Christian education. No lesson is more needed than this today.

The movement of our denomination toward a thoroughgoing Christian education is an appropriate sidelight on this lesson. Jesus had time for children. In many religions of the world the child does not count. In Christianity the child is "in the midst."

Some years ago I was sitting on the veranda of a hotel in Shechem on a Sunday afternoon. On one side rose Mount Ebal; on the other, Mount Gerizim. Across the field there was a building, from which came the sound of music. At first I could not make out the tune. Then it came more clearly. I did not know the language the singers were using, but I knew the tune and the English words:

"Saviour, like a shepherd lead us,
Much we need thy tender care."

Children were singing this beautiful hymn in the land of our Lord. May the time come when, all over the world, and in our own churches, greater care shall be taken of the children; when parents shall bring them to Jesus, and church officials and ministers shall have time to train them.

Never feel you are too busy to receive children in Christ's name. You can do nothing that will please Christ more than to lead children to him, or that will displease him more than to make it hard for children to find him.

Lord or Servant

"Will you do something for me?" The right answer is, "That depends!" James and John asked that sort of question, and Jesus asked them to be more explicit. Then they asked that one might sit on one side of Jesus and the other on the other side when he finally should sit on the throne of his glory.

How little at this time did these two disciples understand Jesus and his mission! How little do we understand him today! We honor people who are conspicuous. We try for first place among men as though that would bring us nearer to Jesus.

How selfish these two were even to think of such a request! What about the other disciples? Where would they be? Well, James and John did not care, just so they were first.

Later these disciples learned the lesson Jesus taught that day: that place is determined, not by the fiat of God, but through forgetfulness of place and faithfulness in service and sacrifice. The servant shall be first, not the one who lords it over others.

How foolish David Livingstone seemed to his friends, when with that fine brain of his he chose to go to Africa and "bury himself" there! But time has proved his wisdom. His pitying friends are not known, but Livingstone lives in the hearts of men, and his body lies with the bodies of the immortals in Westminster Abbey.

If anyone would like a place beside Jesus, he will have to earn it by going with Jesus into the needs of life, by living and perhaps dying for others as Jesus did.

Lord or servant? The world says, "Give me the place of the lord!" Jesus says, "Give me the place of the servant!" The lords of earth are soon forgotten. The servants are always missed when they go.

When the final roll of greatness is called, many that are first here shall be last, if their names even appear on the list at all, and many a one who faithfully serves here in the name of Jesus will be astonished to hear his name called at the head of the list of the great. He is greatest who serves the most in Jesus' name.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

In all the Gospel story there is no more amazing fact than this: he who came to be the Saviour of the world stooped to wash his disciples' feet. He whom we claim as Lord of lords and King of kings "took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13: 4-5). In Philippians 2: 5 Paul says, "Let this mind be in you, which was also in Christ Jesus." Nowhere is that mind expressed more clearly than when Jesus himself stated, "Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 44-45).

The Saviour of the world with a basin and a towel! What a paradox! But that basin and towel express the spirit and purpose of Jesus' ministry as nothing else can. They epitomize his whole approach to life. He was sure that the only way to be great is to be great in the eyes of God. He reversed all this world's values. He knew that the way to be great is to be humble, that the way to be rich is to be poor, that the way to be first is to be last, and that the way to find life is to lose it. Leadership, said Jesus, carries with it not the privilege to exploit, but the responsibility to serve.

Developing the Idea

No wonder the Jews were disappointed in Jesus. They expected a national hero—one who could command a following that Rome itself would have to respect, one who could command the very resources of heaven to overthrow the kings of earth. It was disappointing that Jesus would not let them crown him king. Possibly that was what led the crowd to shout, "Crucify him." They should have read their own prophets with more discernment, for those men of God had seen that what the world needed was such a One as Jesus.

Heroes of the sword—the world has long since known many of them. Zechariah, brooding over the destruction wrought by conquering warriors and trying to find the mind of God for his day, wrote, "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4: 6). And he went on to say that what the world needs for its salvation is, not great warriors, setting out to conquer

and seeking to impress their subject peoples by riding into their midst on fiery steeds of war, but a humble messenger of God who would symbolize his mission by riding on a humble beast of burden. And so he wrote, "Rejoice greatly, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass" (Zech. 9: 9).

Such a One did come. Paul described him as One "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 6-8).

Jesus, then, set the example himself before asking us to be humble and become the servants of mankind. Still, too, many seek greatness by trying to lord it over others. All too few seek the greatness of humility: to lead by serving —the heroism of the cross

Harold Cooke Phillips points out that in ancient days some men erected towers on which they could carve the record of their achievements. They believed that by erecting the towers they would not be forgotten by future generations. Others, like Jacob, had no time for such vain pursuits, but were busy digging wells. Centuries later, after the towers were lost and gone, one of Jacob's wells was still serving the passing throng, so that Jesus stopped by its side to drink and to use it as a symbol of eternal truth for a woman whose soul thirsted for righteousness.

This message of Jesus—that we are great only as we serve—means that we must die to self in order to live for others and for God. A man who became a Christian and was trying to change his ways said to his minister, "I'll die if I have to change my whole way of living." His pastor replied: "Go home and die." The next day the man returned, showing by his expression that he had won his battle. "I died last night," was his only comment. That's heroism. We have to die to self in order to live for God and others. We have to die to pride before we can live to serve.

Notice also that this approach of Jesus prevents religion from becoming an escape from life. Some kinds of religion may be escapes, but not Jesus' kind. His kind sends us forth to serve.

Discussing the Problem

1. Name some people who you would say are "digging wells." What do you mean?

2. What would happen if most Christians took this teaching of Jesus seriously?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Summarize Mark 9: 30 through Mark 10 briefly at the beginning of the period. It will be wise to follow closely the outline of the lesson as given in *Intermediate-Senior Class,* with the following three main points: (1) daring to lose oneself, (2) daring to be tender, and (3) daring to serve.

In considering the first point, call attention to the fact that those who are more concerned about what they can get out of a cause than with the success of the cause itself are never worth much to that particular cause. If every soldier had to be a general, an army could never win any battles. If nobody would do anything in class unless he were the president of the class, nothing would be accomplished. The work of the world is really done by people who forget to seek honors for themselves, because they want the work to be done. Point out that no one is qualified to lead who does not also know how to follow, and that no one is capable of exercising authority who does not also know how to obey. Christianity has been preserved and brought down to us by men and women who forgot themselves in their love of Christ.

In considering the second point, call attention to the fact that great heroes have always been gentle, kind, and tender. It was said of Abraham Lincoln that he was as tender as a woman. But, unfortunately, young people of the intermediate age often think that it is childish to be good or to show tenderness. They are right in wanting to be strong and independent and to give evidences of maturity. But often they prove themselves immature by their disregard for the feelings and the rights of others and by their superficial disdain for conventions. Emphasize that it is not manly and womanly to take on the vices to which weak adults have yielded themselves. Rather will they do well to emulate the gentleness and the tenderness which always characterize great men and great women.

In considering the third point, call attention to the fact that greatness comes to those who merit it, and that large opportunities can be met only by those who have done well with smaller opportunities. Nobody lacks a chance to do something important. Even the man who had only one talent could have used it to gain other talents. Refer to the parable of the talents (Matt. 25: 14-30); point out that the lord did not condemn his servant for having accomplished *little,* but for having done *nothing.* Sometimes young people are told that they should prepare themselves to serve their fellow men. That is true. But it is also true that the best preparation for serving humanity is serving now.

After these points have been discussed, have the pupils turn in their quarterlies to the section marked "Supply the Missing Words." Give them time to fill in the blanks. The answers are as follows: (1) greatest; (2) little or young, greatest, servant; (3) Christ, forbid, against; (4) little, children, disciples, come, me; (5) James, John, seats, greatest, minister; (6) lose, cause, tender, lowly; (7) great, small.

Quickly ask the questions under "Test Your Reading." If the teaching has proceeded as rapidly as it should, there will be some time left for calling attention to the little book entitled *I Dare You!* If a copy of it is not available in the library, you can secure one or more copies at nominal cost by writing "I Dare You" Committee, 835 Checkerboard Square, St. Louis 2, Mo.

Truth in Action

If you have examined *I Dare You!* you will have found that it contains many helpful ideas for relating the truth of this lesson to life. You will want to call the attention of your pupils first to pages 21-23. Have them draw a picture of life as they are living it, one line representing physical life, another mental, another social, and still another religious. For the good life the result should be a perfect square, but for most of us the result will be—if we are honest—a lopsided figure of some sort. The shorter lines show what part of our lives ought to receive more attention.

On page 104 of the same little book is another helpful suggestion for self-examination with a view to serving others. The three questions suggested should be asked, not for answers to be made before the class, but for answers to be made secretly by each pupil to himself: (1) What talents have I that I could share with others? (2) In what way am I sharing my loaves with others? (Recall again last Sunday's lesson.) (3) How will I dare to use the life I have and share it with others? After answering these questions to himself, each pupil should then decide upon a definite program of sharing, to be started immediately.

If for any reason you are not able to secure a copy of *I Dare You!* you can at least use the two suggestions above. The notion of daring makes a strong appeal to intermediates. Make the most of this truth by challenging them to begin now whatever little services are at hand.

LESSON 9 — FEBRUARY 27

Jesus Presents Himself as the Messiah

Mark 11:1—12:44

Mark 11: 1-10, 15-18

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

KEY VERSE: *Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am.—Mark 14: 61-62*

TO BE READ EACH DAY

Feb. 21. M. The Messiah Acclaimed. Mark 11: 1-10
Feb. 22. T. The Authority of the Messiah. Mark 11: 11-22
Feb. 23. W. Accountability to the Messiah. Mark 12: 1-12
Feb. 24. T. The Messiah and the Nation. Mark 12: 13-17
Feb. 25. F. The Messiah and the Home. Mark 12: 18-27
Feb. 26. S. The Messiah and the Individual. Mark 12: 28-34
Feb. 27. S. The Messiah and the Heavenly Host. Rev. 5: 9-13

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Of the eighty different names given to Jesus in the New Testament, the name "Christ" (Greek, *Christos*) is most prevalent. It appears about five hundred times and is the Greek equivalent of the Hebrew title *Mashiah*, or Messiah. Either of the two titles carries the idea that Jesus is God's Anointed.

The messianic idea runs through the Old Testament, starting very vaguely in the first of the books and culminating in Isaiah's concrete and beautiful conception (Isa. 9: 2-7; 11: 1-9). Similar predictions continued under Jeremiah (Jer. 23: 5) and Ezekiel (Ezek. 34: 11-15). The thought that the Messiah would be a Suffering Servant of God made its appearance in Isaiah 53: 4ff. During the Maccabean period, which was still later, the title "Son of man" became current (Dan. 7: 13).

Secularization of the Idea

Increasingly, up to the time of Jesus' birth, the eyes of all Jews were turned eagerly toward the coming of the Messiah. There was an apprehension all over the Roman Empire that a crash was inevitable; furthermore no one seemed able to solve the baffling social and political problems of the time. The Jews had a program more clearly defined than any of the rest. Some of their written predictions not found in the Bible are highly imaginative and may be credited to the fanciful language Jewish writers were wont to use. They said that with the Messiah's coming the fruit trees would yield their increase, not annually, but daily. Grain in the fields would then stand in height like trees. Palestine would bloom in luxuriance and plenty. And—happy thought—all this would come to God's people without any labor on their part!

The Disciples and the Messiah

The disciples, with their Jewish background, looked upon Jesus as the Messiah. Andrew came from an extended interview with him and declared that he had found the Messiah (John 1: 41). The same verdict was echoed again and again. Furthermore, Jesus looked upon himself as the Messiah. On seventy-five occasions he called himself the Son of man, a familiar messianic title which had been in use for many years. He declared that he came down from heaven to give the world eternal life. Authority to forgive sin was resident in him. (See Matthew 9: 6, Mark 2: 10, Luke 5: 24.) He promised that sometime he would reappear "in the glory of the Father with his angels" (Matt. 16: 27).

Much of the ministry of Jesus cannot be explained unless we admit that he knew himself to be the Messiah. For instance, the temptation experience was evidently brought on when he weighed the means of making his exalted ministry effective. Another early instance of his self-designation is described in Matthew 11: 2-6. The passage describes the doubts that had arisen in the mind of John the Baptist after he had announced Jesus as the Messiah—and then began to doubt it himself. Significantly enough, John came to Jesus with his doubt instead of talking it over with someone else. And Jesus answered in terms that he knew would dispel John's doubts.

"I that speak unto thee am he." It was in this terse sentence that he informed a Samaritan woman that she was conversing with the Messiah (John 4: 26). When he came to his home-town synagogue, he presented himself publicly as the fulfillment of one of the commonest of messianic predictions (Isa. 6; Luke 4: 17-21). He even said at one time that the return of Elijah, which was scheduled on the Jewish calendar to precede the Messiah's advent, had been fulfilled in John the Baptist (Mark 9: 11-13; Mal. 4: 4-5). Beginning with Peter's great confession at Caesarea Philippi (Matt. 16: 13-22) he is repre-

sented as becoming more and more specific in his messianic claims. Late in his ministry he accepted the anointing at Bethany (Mark 14: 3-9) as a symbolic act of messianic consecration.

Dramatic Announcement

The triumphal entry was the opening act in his last week, and it brought the praise of Jesus up to its most dramatic height. Jews all over the Roman world were keyed up during the period, for this was the feast that was observed everywhere. But those who came to Jerusalem to observe the Passover thought themselves especially favored. In that day as now, Jews were thrilled to ecstasy at sight of the Holy City.

But the procession at the triumphal entry was not like the rest of the processions that had been coming into the city for days. There was special acclamation in Jesus' case. That it was directed toward him and inspired by him cannot be doubted. All of the Gospel writers tell of the event. Furthermore, the effect the outburst had upon the authorities in Jerusalem points to the popular praise of Jesus as being so enthusiastic as to arouse their suspicion.

The people who participated in the demonstration probably did not have a very clear idea why they were so excited. Some had seen him; others had heard about him; some saw him for the first time and were impressed.

Prophecy Fulfilled

Jesus' spectacular entry into Jerusalem on Sunday was along a two-mile course leading from the Mount of Olives. Jesus planned it in advance as a testimony of his messiahship. While others walked, he rode—as royalty would have ridden (Isa. 62: 11; Zech. 9: 9; Matt. 21: 5). The course was along the road designated in the Old Testament as the one over which the Lord should appear (Zech. 14: 4). For many years popular tradition had pointed to the verse just quoted as a messianic prediction, and they were expecting the Messiah to come along the route Jesus traveled. He accepted the homage of the multitudes as they shouted, "Hosanna; Blessed is he that cometh in the name of the Lord."

Who other than the Christ would have let such adulation go unchallenged? The Pharisees were quick to see what was going on and to catch the import of it, and so they asked Jesus to rebuke the people for hailing him manifestly as the Messiah. But instead of rebuking them, Jesus justified them, saying, "If these should hold their peace, the stones would immediately cry out" (Luke 19: 40).

Messianic Authority

In the Synoptic Gospels, the cleansing of the Temple follows immediately upon the triumphal entry, with only a night in Bethany intervening. It is to be noted that when Jesus first went into Jerusalem he went to the Temple, "looked round about upon all things" and then withdrew. We have no information how he spent the night. He may have been in prayer alone, or he may have been thinking over his plan to purge the Temple of the traffickers who infested it. He may have discussed the project with his disciples. In any case, when he came to Jerusalem in the morning his plan was mature. If this is the same cleansing as described in John 2: 13ff., he had made "a scourge of cords" to help enforce his will. His act is more than the revolt of a sincere and outraged Jew; it is an exhibition of authority and of peculiar responsibility. Occurring as it did during the last week when he was repeatedly giving voice to his messianic claim, the whole event becomes a part of his testimony on the subject. He did his work singlehanded. None of the disciples are mentioned. One wonders where they were. If they witnessed the cleansing, they probably thought that at last he was starting in for the kind of messianic program they had been taught to expect.

But if they expected this to be the start of violence and victory, they were soon to be disillusioned. As soon as he had given an intimation of his messiahship in an act they could not misunderstand, he started at once to teach them the messianic program in language and deeds that left them completely mystified.

History cannot safely be written until the memory of events has been settled and seasoned by time. Lincoln's Gettysburg Address, now read by every school child, was not even accorded favorable comment in the newspapers when it was delivered. Fortunately, we are able to evaluate the triumphal entry and the crucifixion through the clear perspective of nineteen centuries. The former event was at the time considered strong evidence of Jesus' messiahship; the latter was universally accepted as a lamentable tragedy that had befallen one who gave great promise. Yet today the tables are turned. The triumphal entry is mentioned only because it opened the week in which Calvary was the crowning event. Had it not been for Calvary, the singing throng of Palm Sunday would soon have been forgotten. The cross is Jesus' badge of messianic authority; it is the Christian symbol of victory.

People who talked most about the Messiah were the ones who either disbelieved him when he came, or missed the point of his teaching altogether. Do church people today know him and understand his program better? And do they serve more faithfully?

ADULT TEACHER

By Howard K. Williams

What does Jesus mean to us? What would you like Jesus to mean to the members of your class? Do we reserve Jesus merely to talk about on Sundays, or to call upon in some emergency? Or do we have daily companionship with him? Does he have authority in our times every day?

The lesson today is concerning the kingship of Jesus—Jesus the Messiah.

The Meaning of "Messiah"

The word "Messiah" means "The Anointed." It was the term designating the One anointed of God to be King of Israel and to usher in the Golden Age. The word "Christ," which means "The Anointed One," was used to designate the Messiah whom God should send.

The Old Testament specifically prophesied the coming of the Messiah. Look up the term "Messiah" in a Bible dictionary and the references to the word in a concordance. In Matthew 2, note that the Wise Men came to Jerusalem seeking the Anointed One. Herod, evidently conversant with the hope of Israel, feared this rival king!

In his triumphal entry into Jerusalem Jesus fulfilled these Old Testament hopes for a Messiah or King. He was both Jesus the Man and Christ the King. He offered himself to the people as their King, their Messiah. Now, this truth is as important to us as to the people of ancient Israel. He is our King, too. Most people in that day rejected Jesus as their King. Most people reject him today. Still he offers himself to this generation.

What will we do with Jesus the King? Will we recognize him as *our* Messiah?

Jesus the King

Bethany is near the summit of the Mount of Olives, about two miles east of Jerusalem. Its nearness to Jerusalem made it easily accessible when Jesus was teaching in that city. So he made his stopping place in Bethany, with Mary and Martha and Lazarus.

From Bethany, Jesus sent two of his disciples to secure a colt for his entrance into Jerusalem. Luke tells us that the disciples, doing as Jesus had told them, found it "even as he had said." How can anyone know the truth about Jesus unless he specifically obeys him?

Then, sitting upon the colt, Jesus presented himself as King, as he rode down the hill toward Jerusalem. The crowd quickly gathered. Enthusiasm caught hold of them like wildfire, and soon the air was vibrant with their chanting, "Hosanna; Blessed is he that cometh in

the name of the Lord." They spread palm branches, some even their cloaks, to make smooth his way—an expression of the submission of their hearts to him.

Jesus the Messiah

Jesus knew he was marching to his death. He would be King. He is King. The way to his kingship was the way of the cross. When they crucified him, they were crucifying their King.

In trying to understand Jesus, there is always danger of overemphasizing one element of his personality to the exclusion of some other equally important element. When we see him moving in compassion and pity among the needy crowds, we think of the softer side of his nature. His kindliness is evident as he talks with the woman at Jacob's well, or with the rich youth. Such a scene as this one, however, where Jesus offers himself as King, emphasizes the majestic aspect of his personality, his dignity, his demand that he be obeyed. As one writer says, "He is Lord and Master as well as Saviour, crowned with authority as well as with humility and love." One might even say that he becomes our Saviour only as we accept him as our Lord and Master. This fact is brought out in what follows the triumphal entry, where the authority of the Messiah is clearly presented.

The Authority of the Messiah

After spending a night in Bethany, Jesus went to the Temple in Jerusalem, the center of Jewish worship. There he "looked round about upon all things." Nothing escaped his penetrating observation. Mark 11: 15-17 recently was quoted in a letter to me as an argument that Jesus believed in using force and that therefore he must have sanctioned war. What do you think? Putting together all the accounts of the cleansing of the Temple, one writer declares that Jesus used force on the tables of the money-changers, on the seats of them that sold doves, on sheep and cattle, but not on men. On them he used neither the whip nor physical force; for they could understand moral authority.

There seems to be good reason for this view. You cannot change a man's opinion on a moral or religious question by punching his nose. Or can you? Certainly, ultimately, whatever force may be necessary, the final proof must be to a man's soul. So Jesus *taught* them, saying, "Is it not written, My house shall be called . . . the house of prayer?"

The Messiah in His Temple

Jesus was Lord of the Temple, or should have been, but the religious leaders had made it a den of thieves. People came great distances to worship in the Temple. It was impossible to bring the sacrifices of sheep and goats and doves from so far away. So money-changers, therefore, set up their tables to exchange foreign money for that current in Jerusalem. The practice started as a *convenience*, but soon it degenerated into a *corruption*. The money-changers plied their trade and cheated where they could. Priests profited by the concessions. Jesus, therefore, had a right to be indignant. Yet when we remember that once before he had cleansed the Temple, we are reminded that reformations without real repentance are not permanent.

A right attitude toward the place of worship is the only hope of genuine worship, but this attitude cannot be attained and maintained unless the heart is right toward God.

In Jesus' day, religion had become an empty form, and worship a mere traffic in animals. And when we look at the increasing formalism in our modern houses of worship, we have cause to fear that we, too, have little room for things spiritual. The house of prayer can very easily become almost anything but a house of prayer.

You will note that all of this desecration began in an effort to make religion convenient. *But Christianity is not a convenient religion!* It was not convenient for Jesus to leave heaven and come to earth. It was not convenient to take the hard way to the cross. It was not convenient to receive the rebuffs of men. He might have chosen an easier way, but if he had, he could not have been our Saviour. Today we seem to be growing up a pagan generation that knows not God, and much of our Christianity is denatured and watered down to nothingness. The cross is the hard way. Any religion that denies the reality and the necessity of the cross is not Christianity.

Personal Reception of the Messiah

The religious leaders feared Jesus and hated him, and so tried to destroy him. They assumed this attitude because he threatened to disturb their method of living. People do not hate a religion that does not disturb them. A theological professor, placing his hand on the Bible, said, "This Book causes me more trouble than anything else in the world." He told why. It challenged him to difficult living, to doing hard things.

Now, we can assume two attitudes toward a challenge. We can accept it and try to meet it, or we can try to obliterate it by killing the challenger.

When the religious leaders of Jesus' day looked into the mirror that Jesus held up they could see their hideousness. Instead of accepting him as Saviour, they chose to kill him, and to continue to believe in their own righteousness.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

Matthew records that once when Jesus came to the Temple to teach, the chief priests and the elders of the people challenged his right to do so. "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21: 23). Today we ask a similar question, "By what authority does Jesus present himself as the Messiah?" Only we ask it, not to trap him, but to try to think through the basis of our faith in him.

That Jesus did think of himself as the Messiah for whom Israel had been looking seems obvious from the passage of Scripture used in today's lessons (Mark 11: 1-10). Zechariah had predicted that when the Messiah came, he would come, "riding upon an ass, and upon a colt the foal of an ass" (Zech. 9: 9). The people were familiar with that prophecy. And as Jesus rode into the city upon the borrowed colt, whether or not the people realized the full significance of the occasion, they sang a messianic psalm to welcome him: "Blessed is he that cometh in the name of the Lord." We concern ourselves today with the authority Jesus had for so presenting himself.

Developing the Idea

Obviously, we cannot make an exhaustive study of a problem to which so much attention has been given by New Testament scholars. However, on the basis of what we know about Jesus' life, we can venture certain answers. First of all, there was the authority of his knowledge. When a person knows a great deal about a subject, we say he is an authority. Einstein is an authority in physics, for example. On the other hand, no one ever spoke of God with greater sureness and with such positive knowledge as did Jesus. Even as a child he amazed the Temple leaders by the way he could answer their questions. We are told that when he finished the Sermon on the Mount "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7: 28-29). Never was he asked a question to which he did not know the answer. A certain lawyer asked him for the greatest commandment. Jesus told him. The lawyer asked him, "Who is my neighbour?" Jesus told him. When he was asked about the end of the world, he said that the answer was locked in the heart of God. That did not mean, however, that the answer was unknown to him, because

even the heart of God was laid bare to the Son. Surely, no one has ever known so much about the Father. From that point of view, he has a right to claim to be God's Messiah.

Again, there is the authority of Jesus' life and works. His words were backed up by what he was and what he did. On one occasion he said to Philip, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14: 11). Never did a man speak like him. Nor did ever a man do the wonderful works he did. Back of it all was his life.

When a missionary who has given up everything for the sake of Christ speaks on sacrifice, we hear him gladly. We feel that he has a right to speak on that subject because his life is an illustration of it. When Jesus spoke, his life backed up all he said. His enemies might gossip about him and call him a winebibber and a glutton, but he could challenge them by asking, "Which of you convinceth me of sin?" (John 8: 46). They could accuse, but could not prove. And when he claims to be the Messiah, we have to listen because he lived as we would expect such a One to live.

Also, Jesus possessed the authority of being heaven-sent. "The words that I speak unto you," he said, "I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14: 10). When a minister joins a man and woman in marriage, he usually says, "By the authority vested in me by the laws of this state I pronounce you man and wife." In that regard, he speaks with the authority of the state. When Jesus speaks, he speaks with the authority of heaven. God's authority was back of him. Jesus could speak, knowing his claims were backed up by heaven itself.

In considering this question, we might well go on to ask by what authority we call ourselves Christian. Surely we base our claim on at least two fundamental factors. The first is that Christ loved us and gave himself for us. "Ye have not chosen me," he said, "but I have chosen you." The other factor must be that we love Christ and have given our lives to him. Then, and only then, will he be able to exercise his rightful authority over our lives.

Discussing the Problem

1. What other factors support the authority of Jesus to speak as the Messiah?

2. Discuss the meaning of this verse, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39).

3. Discuss the uses of authority in our world; then discuss how Christ uses his authority.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Why should Mark have devoted six whole chapters of his little book of only sixteen chapters to events of the last week in the life of Jesus? Surely it must have been because these events were so momentous, so meaningful for all who would undertake to follow him. Into this final week Jesus packed as much of life as possible. It was a week of dramatic movement, of high spiritual tension, of permanent significance for the whole human race. Make your pupils feel these things as you teach them.

There is some difference of opinion as to the exact order in which the events took place. In *Intermediate-Senior Class*, we have tried to follow the order agreed upon by most Bible scholars, and it will perhaps be well to avoid confusing the pupils by suggesting another. Make a brief statement about what happened on each day of the week; but keep most of the time for a discussion of the triumphal entry and the cleansing of the Temple.

Prior to this week, Jesus had not publicly proclaimed himself as the expected Messiah of Israel. He was well acquainted with all the messianic prophecies, but up to now he had not felt that the time had come for proclaiming his messiahship. Now he was ready to act. He must have planned deliberately for the entry into the Holy City with the prophecy of Zechariah 9: 9 well in mind. Nor did he doubt how this assertion of his authority would intensify the efforts of his opponents. His entry appeared triumphant, but none knew better than he that the real triumph would not come until after the crucifixion and the resurrection.

It is important also to call attention to the fickleness of the multitudes. They were not very deeply moved; they simply joined in a popular demonstration. On Friday, in Pilate's court, they were to join in an even more violent demonstration against him. Here is a fine illustration of how majorities may be manipulated, how easy it is for individuals to go with the crowd, how meaningless are words not supported by deep convictions. Had these multitudes actually made Christ supreme in their hearts, they would have remained true to him on the day of trial and might have given a different verdict. If those who profess Christ today would actually make him supreme in their lives, this world would indeed be different!

The cleansing of the Temple offers still another opportunity for teaching an understanding of true worship and the place of the church. The absence of reverence and worship from many of our modern churches is as disastrous to the spiritual life as was the commercializing of the Jewish Temple in the days of Jesus. You will want to inform yourself as to the Temple practices of that time and to explain these to your pupils. You can obtain the information from your Bible dictionary. Then raise such questions as these: Do we regard the church as the house of God? Do we go to it for worship and prayer, or merely to meet our friends? Should Sunday school pupils remain after Sunday school for the worship service? Does our attitude toward the church reveal our attitude toward God?

In concluding the lesson make an effort to summarize the teachings of Jesus. Many of our pupils have only a smattering of knowledge about what Jesus actually taught; they need a concise, easily remembered summary, such as that given in their quarterly this week.

Truth in Action

In connection with this lesson, find out what you can about the Oberammergau Passion Play. Many fine presentations of it have been given in this country. If a stereopticon machine is available, nothing would be more helpful in studying the last week of Christ's life than to secure pictures and show them on a weekday night. Your denominational headquarters or book store can suggest a place where such pictures may be rented for a nominal sum.

Dr. Edwin McNeill Poteat, pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio, has written three books on the Passion Week. They are *These Shared His Passion, These Shared His Cross,* and *These Shared His Power.* He introduces each chapter, in all three of the books, with an imaginary story about some character who participated in the drama of the week. Probably the chapters themselves are too profound for intermediates. But the stories will delight them and will help greatly to make the characters seem real and alive.

We Baptists, unlike most liturgical bodies, have not made much use of special days and seasons. We have rightly held that every day and every season is sacred and holy, and that Christianity must have meaning for us at all times. But we would probably do well to share in the spiritual emphasis which Lent, Holy Week, and Easter have come to have in most communities throughout the country. The correct answers to the test, "Choose Your Answer," in *Intermediate-Senior Class* are: (1) b; (2) d; (3) d.

NEW BOOKS

These Things Will Last. By Stacy R. Warburton. The Judson Press, 1943. 122 pages. Price: cloth, $1.25; paper, 75 cents.

It is no exaggeration to say that this is one of the most timely and significant missionary books to appear in many a day. For some years now the missionary program has been under fire; some persons feeling that the newer missionary methods have been a departure from the biblical foundation for that enterprise, and others feeling that even more radical changes are called for, if present-day needs are to be met. In the meantime, the entire missionary program has suffered from lack of support.

Dr. Warburton is Professor of Christian Missions at Berkeley Baptist Divinity School, and combines his wide information with the ability to think and write clearly. He devotes his book to pointing out the essential, unchanging elements of the Christian mission—the things that will last and that must have the priority. These are treated under the following chapter headings: The Universal Purpose of God, The Universal Search for God, The World Unity of Christianity, The Variety of Racial and National Contributions to Christianity, The Evangelistic Proclamation of the Gospel, and The Christianizing of the Christian's World.

This is a courageous book in the sense that the chapters call at points for the treatment of subjects upon which Christian leaders have sometimes been divided. But Dr. Warburton states the issues fairly, is willing to listen to both sides, and then makes his own position clear and supports it ably. And because his writing style is one which wastes no words, he has packed into this volume a surprising amount of factual material; so much, indeed, that many will use the book as a handy reference work.

The book is addressed primarily to the pastors and the laymen of the churches, for in the last analysis they will determine what the program shall be and what measure of support it shall receive. "We are engaged," declares Dr. Warburton, "in the greatest enterprise known to man, and every power of mind and heart and will must be devoted to its success. We must not fear to strike out on new paths. We must boldly face the future with confidence in God's leading and throw all our thought and wisdom into the winning of the world for Christ."

The Improvement of Teaching in the Sunday School. By Gaines S. Dobbins. The Sunday School Board of the Southern Baptist Convention. Cloth, 60 cents; paper, 40 cents.

Teachers who want to improve their teaching in the Sunday school—and what teacher does not desire to do that?—will find in this book the gateway to large new areas of creative teaching. In less than two hundred pages the author has compressed an almost unbelievable amount of information, suggestion, and inspiration for the busy teacher. Each chapter is carefully outlined, so that the contents may be viewed at a glance, and the author's style is crystal clear on every page. In short, the book is one that every reader, every learner, delights to have; it has something to say and says it in crisp, easily read, easily understood language. This is a standard course in the teacher-training program of the Southern Baptist Convention.

In the opening chapter the reader is challenged with the unlimited nature of improvement in teaching. From that point on he is led step by step to the several areas in which improvement is needed: self-improvement, Bible study, pupil study, teaching aims, lesson preparation, method, the entire teaching process. It is difficult to see how any teacher could read the illuminating discussion of these vital themes and fail to become a better, more effective teacher in the Sunday school.

The Church and Its Young Adults. By J. Gordon Chamberlin. Abingdon-Cokesbury Press, 1943. 124 pages. Price, $1.00.

There are many who feel that the church today has its greatest opportunity in connection with its young adults. They have been characterized, with much aptness, as "the growing edge of the church." Anything that can be done to arouse their interest in the church or to secure their active support of the church's program will help to bridge the all-too-frequent gap between the church's youth groups and its adult organizations. This book, because it gives a fresh and exceedingly profitable discussion of the problems and opportunities in this area, deserves a wide reading.

Mr. Chamberlin feels that if the young adults are to be successfully recruited, they must be helped to get a glimpse of the church in its more universal and world-wide terms. The needed reorientation will come to these young adults if they will acquaint themselves with the purposes and findings of the Edinburgh, Oxford, and Madras conferences; and under the influence of such meetings they will receive sufficient inspiration for the tasks ahead.

A substantial portion of this book, and possibly its most original contribution, is its discussion of church organization from the international level down to the individual level. Between the group and the individual, this author urges the organization of "cells"—an idea popularized in recent missionary gatherings; the "cell" being defined as "a small unit (or group) of devoted men and women formed to work at the tasks which interest them and for which they are best prepared." Though such organization possesses dangers, it possesses also possibilities as yet but scantily explored.

This unusually stimulating book is addressed to the young adults themselves, and it calls upon them to take up with courage and consecration the tasks which need to be done.

The Ladder of Progress in Palestine. By Chester C. McCown. Harper & Brothers, 1943. 387 pages; 50 illustrations. Price, $3.50.

Until the war put an end to such efforts, numerous archeological expeditions had been busily at work in Palestine. These expeditions had met with so much success that during the past twenty years a vast amount of new archeological finds and data were assembled—so much, in fact, that only now has it become possible to give any adequate account or interpretation of it all. Students were compelled to search through numerous technical journals for the latest information, and then were forced to piece together the scattered facts as best they could. This up-to-date volume will serve a useful purpose.

The book describes the activities and results of several typical expeditions, and in that way illustrates how an expedition operates and how its findings are catalogued and interpreted. It then gives a gratifyingly complete account of all that has been accomplished within the past two decades. The reader very quickly comes to see how out of date many older books are, and is brought to realize how radically some of the older conclusions must be revised in the light of recent discoveries. As might be expected, the new finds throw much light upon the customs and conditions in Palestine at the time of the Israelite invasion and also in the centuries that followed. But most striking of all, perhaps, is the evidence showing that the caves and tells of Palestine have now come to be our most fruitful source of information concerning prehistoric man.

The final chapter acknowledges the many problems still unsolved, but calls attention to the close agreement to which archeologists have now come. Present-day conclusions are more adequately supported by evidence, and no radical revision of dates, such as has recently taken place, is likely to occur in the future. The reader is warned against the unwarranted and frequently wholly erroneous statements appearing in newspapers.

Competent archeologists have high praise for Dr. McCown's book, and the lay reader will not find it too difficult.

Looking Ahead to Easter

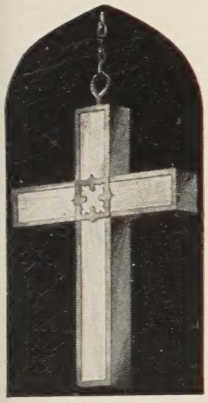
Suspended in the chancel or near the baptismal pool, or elsewhere in the church, this softly lighted emblem of Christianity furnishes an impressive and inspiring setting.

In response to the demand from non-liturgical churches we present these illuminated crosses. . . .

Ideal as a memorial or gift!

Beautiful in Simplicity — Outstanding in Impressiveness

ILLUMINATED CROSSES
FOR CHANCEL AND COMMUNION TABLE



Illuminated Communion Table Cross

No. 6927 B. Lacquered antique gold finish; white alabaster glass panels. Wired with sockets and control switch. Size, 23 inches high, 14-inch spread, 2½ inches wide, 2½ inches deep. An impressive symbol for the Communion table.

Price, $25.00; Bulb, 60c additional

Illuminated Chancel Cross

No. 0923 G. Lacquered antique gold finish; white alabaster glass panels. Size, 27 inches long, 18-inch spread, 4 inches wide, 4 inches deep; hanging length, 72 inches overall; including chain and wire with ceiling canopy for connecting to outlet box.

Price, $25.00; Bulb, $2.20 additional

AN APPROPRIATE GIFT TO THE CHURCH AS A MEMORIAL TO A LOVED ONE

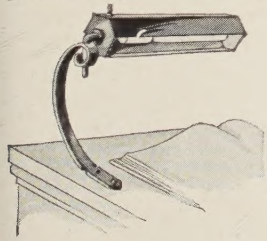
GENUINE WALNUT CROSS

Its very plainness adding to its appeal, this genuine walnut cross strikes a beautiful note in any Christian setting. Twenty inches high, ¾ inch in thickness and 2 inches in width; it has a three-step base, the overall size of the base being 10 x 5½ inches, 4½ inches high. Height of cross mounted on base, 24½ inches.

Price, $8.50

PULPIT AND LECTERN LAMPS

No. 6168 B. Finished in lacquered bronze, wired with socket, switch and plug, complete, ready for use. A lamp of simple design which has been widely accepted for pulpit or lectern. Its width or extension is 9½ inches overall; height, 8 inches overall. The reflector is adjustable, so that the speaker may throw the light on whatever portion of the table he desires.



A lasting and inexpensive special-occasion gift!

Price, $9.75

Bulbs, 25 cents additional

The American Baptist Publication Society

Philadelphia 3, Pa.

CHICAGO 1, ILL. **LOS ANGELES 13, CALIF.**

Order from Nearest House

CHOIR GOWNS
of Lasting Beauty

BALLAD MODEL

The fullness in this deftly tailored gown extends from panels and narrow pleating in front and from fluting across the shoulders and the back. Securely closed with concealed fasteners, it presents an immaculate appearance.

Tested Poplin. Black, $7.00; White, $6.85; Colors, $7.85

SERENADE MODEL

The generous fullness from the fluting at the yoke makes this style particularly well adapted to both feminine and masculine figures. Wide panels on either side in front are secured by snap fasteners.

Rayon Koolspun. Black, Royal Blue, $7.35

Rayospun. Black, Maroon, $7.85

All Expertly Designed and of Tested Quality Material

A highly pleasing and uplifting note is given the worship service by a uniformly appareled choir, as contrasted to the diverting influence of singers attired in street clothes.

Admittedly, the initial investment in sufficient good gowns for all members of the choir is a sizable one, but sometimes one person or an organization mindful of its value to the worship service will underwrite it.

BAPTISMAL GARMENTS

THE JUDSON ROBE

This newly created, black poplin robe with flowing sleeves, and yoke neck, is attractive in appearance. Will give years of dependable service.

Priced within the reach of every congregation.

Fine Quality, Black, $20.25

THE AVON ROBE

Made from the finest quality all-wool French serge—white or black. This robe can be used in the pulpit or as a baptismal robe. This dressy longer-wearing garment, an excellent gift for any pastor.

Fine Quality, Black, $35.00
White, 40.00

We Guarantee Satisfaction. Every Pastor Should Be Provided with a Complete Outfit

BAPTISMAL TROUSERS

Baptismal Trousers with attached Boots contribute toward a smooth Baptismal Service. Made of durable, double-texture material, gum-proofed, with light rubber boots attached. Give full measurements and size of shoe.

$27.25

BAPTISMAL SLEEVES

Adjustable, pure gum cuffs, conform to any wrist. Easy to put on. Waterproof.

$4.75 pr.

Order All Supplies from

THE AMERICAN BAPTIST PUBLICATION SOCIETY

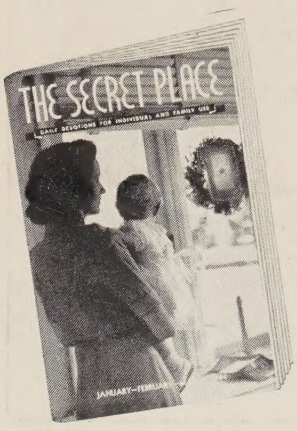
Order from Nearest House

HUNGRY!

Have you ever been hungry?... It isn't likely that you have ever experienced the hunger and the circumstances we mean. It's the urgency of soul described in this V-mail letter from a chaplain in a hospital situated . . . "somewhere in the battle zone."

> **"Please send me each quarter for distribution to the men who come through this hospital on your free distribution plan: 200 copies of THE SECRET PLACE. The men, coming from their ordeal on the battlefields, where many of them have been shaken to the bottom of their souls, are hungry for devotional literature."**

CHAPLAINS in all parts of the world send back the same plea. What is your answer? THE SECRET PLACE is daily bread for daily needs. If it has been a part of your spiritual diet there's no need to urge your support of the Service Men's Fund. Men and women in our armed forces supplement their Bible reading with this book of devotions. We know they do because they write and tell us so. You can place a copy of THE SECRET PLACE in the hands of twenty hungry men for only one dollar. Perhaps you can spare more than a dollar.



Mail contributions to

THE SECRET PLACE SERVICE MEN'S FUND

1703 Chestnut St., Philadelphia 3, Pa.